

THE CHRISTIAN WORKERS MAGAZINE

Vol. XVI

NOVEMBER, 1915

No. 3

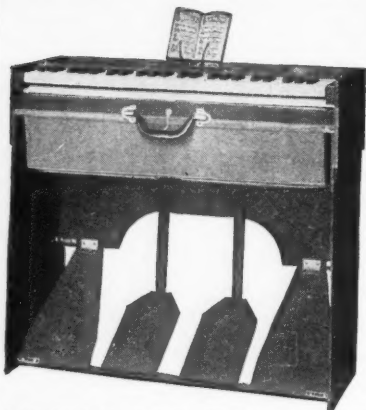
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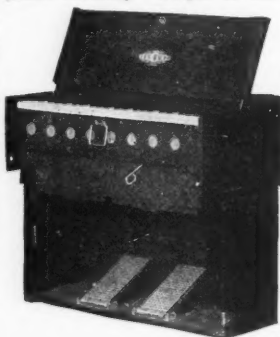
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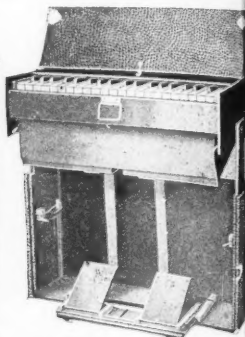
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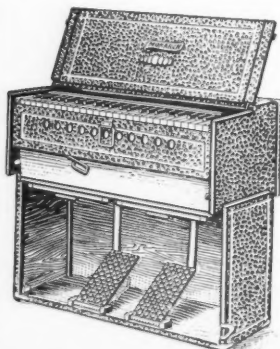
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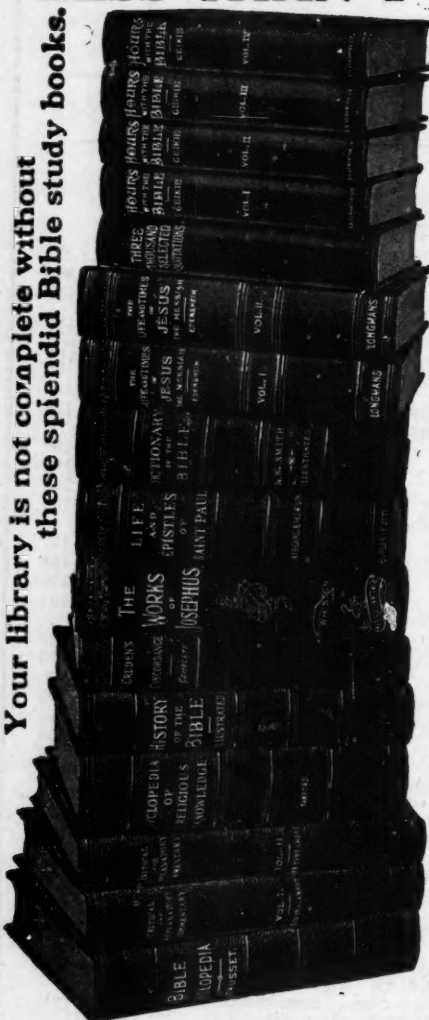
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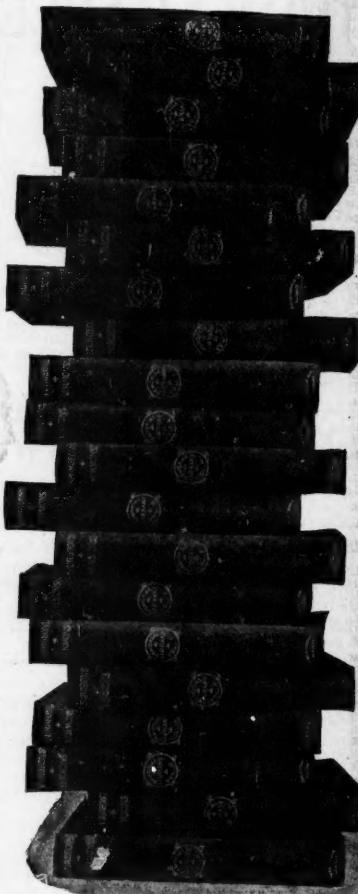
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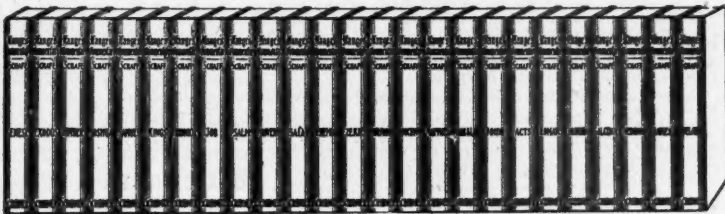
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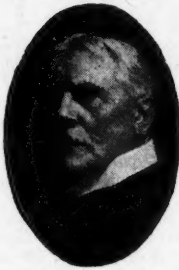
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Christian Workers Magazine

NOVEMBER, 1915

Editorial Notes

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Philippians 4:6, 7.

Quoting Dr. Pusey, God teaches us here (1) to be careful (anxious) for nothing; (2) to make our requests known unto Him in everything; (3) but He adds, "with thanksgiving"; (4) then He promises that the peace of God shall keep our hearts and minds. This last is a conditional promise, that is, if we do the one, God will do the other. Many have tried it and found it true, but many forget the words, "with thanksgiving." Let us take God at His word all through, and we will find the promise unfailing.

"All the soils of this country have been made from rocks," said the Chautauqua lecturer to his astonished auditors, and then he proceeded to explain. The wind blowing has been a great factor in making soil from rock. Water has been another natural agency.

Chemical actions have helped. Freezing and thawing have played their part, whose action breaks up the small mineral particles and liberates plant food. Animals and insects also change the rock into soil. It is all the great scheme of the Creator and Benefactor of the universe. The soil needs nitrogen which plants gather and store away in their bodies, and then die leaving the ground richer for the next generation. And so nature lives and moves and has her being, and so "all things work together for good" for us ignorant and ungrateful mortals, who take it all as a matter of course. Let us think on these things at this Thanksgiving time and "praise God from whom all blessings flow."

Chemists and scientific agriculturists testify that mankind has interfered with nature's plan of keeping up the soil; that in our ignorance we have robbed the ground of elements neces-

sary to enrich it and multiply its fruitfulness. How true this is in the moral sphere! Wonderful is God's goodness to us as a nation, much have we for which to praise Him in our social fabric, our commerce, our legislation, our international relationships; and yet, how ignorance, selfishness and sin have interfered with all these things, and hindered where we should have helped!

And above and beyond all stands our redemption! O, the love of God toward us in Christ which passeth knowledge! How little any of us understand or appreciate what it is, and hence how we stand in the way of it! How we rob ourselves of the joy of it! Eyes have we, but we see not, ears have we, but we hear not. And yet God patiently waits and continues to bless. Surely He is a great God and worthy to be praised! May our hearts breathe out gratitude to Him as we think on these things, and "our lips give thanks unto His name!"

The latest is the proposition of the Eugenic Society, backed up by Mrs. Harriman's millions, to sterilize them. However, this is already two months old and ere this issue reaches its furthest subscriber, a better scheme may have been propounded. Indeed, one woman physician is willing now to go even further, and, in the case of idiotic children, to take their lives. These wise people believe that by this method of sterilization and "careful segregation," the country can be cleaned up in thirty years.

But will it remain cleaned up? In other words, by removing the defectives will we have removed the cause of the defectives? Will sin be put away from our borders, if, in the course of a generation, we render all defectives incapable of propagating their kind? We are saying nothing against this plan just now, but merely going further into the problem. We raise no question as to the disposal of these millions, but merely wonder whether this society believes that if it has its way, there will

be no defectives in the United States in the middle of this century? On the other hand, suppose these millions were used to circulate the Bible, to multiply gospel rescue missions, to promote evangelism, to sustain the administration of social and civic righteousness—in a word, to reach this evil at its source—is it unreasonable to believe that more might be gotten for the money?

Indeed, by some whose experience earns them a right to speak, this birth control idea in some of its aspects at least, is held to be a menace. The woman attorney and former head of the public welfare department of Chicago is on record as declaring that "attempts to limit childbirth produces more imbecility and invalidism than any cause other than heredity," and that "practical experience with sex hygiene for children has proved it an instrument of immorality."

We are not qualified to discuss these things, and our columns are unsuited to them, but we raise a cautionary signal to any of our brethren in gospel work who are tempted to go aside from it to engage in such reforms. We do not condemn the humanitarians who are trying them; on the contrary, their earnestness and zeal command our praise, and should awaken our emulation on higher lines; but we would let them follow their own ideas, while we remain faithful to another task. Fornicators, idolators, adulterers, effeminate abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners, "such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." A power that accomplished this in the Corinthians, and that is still living and available, should satisfy the highest ambition of every lover of his kind. If others are willing to expend effort on secondary remedies, let us deal with the first; if they are content to treat symptoms, let us seek to destroy the disease. The gospel is "the power of God unto salvation to every one that believeth."

The tripartite report of the Federal Commission on Industrial Relations has passed into history and the newspapers are still discussing it. One feature of it attracts us

Socialism particularly, where it is charged
and that the great industrial concerns of the nation are attempting to control its social service.

We confess we do not see the same harm in that which pertains to their attempted control of its education through "Foundations" of one kind and another, and to which the report also refers. Granted that their control of its social service is for selfish ends, to better their industries through the betterment of their workmen, yet the latter being bettered beyond ques-

tion, and with no drawback that is apparent to us at least, why should anyone object? But this thought occurs to us. Will this attempt on the part of the great industries hamper in any way the teaching of the Bible and the free preaching of the gospel to their employees? Some of them maintain Young Men's and Young Women's Christian Associations in connection with their plants, and the question arises as to whether they show a disposition to dictate a policy of social welfare which restricts spiritual truth. Is there anything in the murmuring of some of these Christian workers which we sometimes hear?

And what about evangelism? To "clean up a town" is a good thing for industrial prosperity, but the "old-time religion" may not always be regarded in the same light. If some of these "big corporations" as they are called, should attempt to dictate to evangelists because they contribute generously to the finances of their campaign, what a serious temptation and menace it would be! How circumspcctly are the servants of Christ compelled to walk in these days! And how much they need our prayers, and how careful we should be to withhold our criticisms until all the facts are known!

Judging from what a director of a large religious publishing and bookselling concern said recently, there must be a serious lack of responsibility to moral ob-
Christian Workers, ligations among so-called
Be Honest! Christian workers, and it is sad indeed to record it.

There is an adage that one does not know a man until he has had business dealings with him, and out of such experience has come the testimony of the business man who draws our attention to this inexcusable and deplorable fault.

It is said that not a few people of this supposedly conscientious class, when they say they "will remit by return mail" or make a promise of similar intent, do not perform it—indeed, lack of attention to it frequently necessitates several reminders before a settlement comes. Again, individuals regarded as earnest workers for the Lord take on sale, or consignment, goods to be reported for immediately at the close of special meetings (for instance), and fail to do so, and use the money due the publisher or bookseller for other purposes.

So flagrant and frequent is this abuse of confidence as to cause serious loss and inconvenience to the business concerns involved, as well as dishonor to the name of Christ. If this falls under the eye of any such Christian workers, we trust the Lord may make it a means of convicting them of sin, that they may bring forth "fruits meet for repentance," and

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hereafter for His sake, "Provide things honest
in the sight of all men."

Too late for our October issue came to us
the sad news of the sudden death of this dear
friend and brother in the Lord, who was one
of the most enthusiastic and successful of the
rescue mission workers who
U. V. Silloway have been associated with
that great leader, "Mel" Trot-
ter (as we love to call him), in the saving of
the down-and-out. Mr. Trotter, who was
himself under treatment in Baltimore for a
very serious disease, hurried to Milwaukee to
attend the funeral. The papers said it seemed
as if the whole of that city tried to do honor
to the memory of Mr. Silloway on the day
when his body was laid to rest awaiting the
resurrection at the coming of the Lord. We
regret exceedingly that we learned of the
event too late to be present ourselves, for we
loved the man and always found delight in
listening to his testimony or assisting him in
his mission. The Christian work of Milwau-
kee has met with a great loss in his depart-
ure and we pray God that a successor may
be raised up speedily to take hold of the
great work he laid down, and continue to ex-
press the love of God to the poor unfortun-
ates and slaves of sin who were the objects
of his self-sacrificing ministry. His noble wife

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and devoted son have our sincere sympathy,
who we believe could find no greater comfort
than to be chosen of the Lord to continue the
Milwaukee work.

When Thanksgiving Day comes round we
think of country, and that's the reason we
republish in this issue a chapter from Mr.
Parker's book on "The Fundamental
Error of Woman Suffrage," entitled,
"True Womanhood." Among so many
perils confronting us all the time, it is
hazardous to single out one, and say

it is the worst. And yet all are agreed that
the family is the foundation of society, and if
that be true, who is the foundation of the fam-
ily if not woman? Let some other "idea"
supplant that in her mind, and surely the found-
ations will be shaken.

But next to true womanhood, are we far
astray in naming abstinence from intoxicating
drink as the greatest civic blessing that could
come to us? For this reason we republish Sir
William M. Ramsay's testimony against that
of a great whiskey-maker. Note the drollery
of it. And will we not say that it is true?

After all, let us be grateful to God on this
Thanksgiving Day that the United States Sen-
ate is more respectable as to its drinking
habits than it was in the days of Millard Fill-
more. (See page 180.)

A PSALM OF GRATITUDE

By Louisa A'hmuty Nash

How prove to God our gratitude
For all His gracious hand bestows?
We thank Him with our lips, and bless
Him that His stream forever flows,
Is our lip service then enough
To prove the feeling of the heart?
Is there naught to do?
Is that our only part?

The heart reveals itself by acts! . . .
We can give aid along life's way
To those who need a helping hand
And they are here from day to day;
A word of sympathy with grief,
A smile to greet another's joy,
To those in dark despair
A word of cheer to buoy!

To let God's sunshine stream through us
That all may know it shines from Him—
A gleam of light on all around,
Showing our cup of love is full to brim—
Our words a happy hymn,
Our acts a Psalm of gratitude!

The Fourfold View of the Future Life

By Rev. W. H. Griffith Thomas, D. D., Toronto, Canada

(One of a series of lectures given at the Moody Bible Institute and stenographically reported for "The Christian Workers Magazine.")

OUR subject this morning, following what we have already looked at, will be the New Testament view of the future life. We want to see what we find in the New Testament in regard to the future. Of course, we can deal with it only in general terms.

I

The Lord's coming is the supreme object set before us in the New Testament. However you may understand this, the prominence of the fact is undoubted. Men may differ on interpretation, but of the fact of His coming I do not think there can be two questions. All through the ages this has been one of the main questions of the church. When you look at Matthew 24:3,30 and Matthew 26:64 and Acts 1:9, you will see that in each this fact is emphasized. No details of interpretation must ever be allowed to obscure the fact. Do not allow yourself to be involved in difficulties connected with detail. "The Lord's coming is so variously interpreted that I do not know what to believe" is what some people say. Well, I would venture to say that this is wrong, and that all the differences in the world must not obscure the fact. When over three hundred passages are found in the New Testament dealing with the Lord's coming, putting it on the lowest ground, there must be something in it. Here at once come these difficulties. I can only tell you my own view, and then leave the matter for your consideration.

I think the Lord's coming in the New Testament has two parts in it, and the first part is His coming for His people; so far as I can see there is nothing between us and that. There is one word which is often used today—the imminence of our Lord's coming,—the idea that He may come at anytime. I certainly favor that view, and for that reason I never am particularly concerned about what are called the "signs of the times." I am afraid there are people too apt to be looking for signs; I prefer to look for the Lord. The signs are to follow, not to precede the coming.

1 Thessalonians 4:15-18 I think, is in some respects one of the most important passages dealing with the Lord's coming. "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise

first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (R. V.)

Now, this coming of the Lord for His people, I think is associated with four things, and these four should be kept in view: It is associated with **resurrection**—the resurrection of the dead Christians. We are told in 1 Thessalonians 4, that the dead in Christ shall rise first.

Then it is associated with what we call **renovation**. By that we mean the transformation of living Christians, those that are alive when the Lord comes, and will never see death, for whom there is no resurrection needed, but who will need to be transformed. If I understand it aright, this is the teaching of 1 Corinthians 15:51-54. This is a chapter frequently read at funerals, and very appropriately, but I have heard it read again and again without the emphasis that brings out this idea. Now listen: "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." That is to say there are two classes—the dead and the living. The dead shall be raised incorruptible, and we, that is, the living, shall be changed. Now, notice: "For this corruptible must put on incorruption, and this mortal must put on immortality, but when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying," etc., mentioned in 1 Thessalonians 4. In reading that passage there should be a clear emphasis, distinguishing the dead, who shall be raised, and the living, who shall be changed.

The third thing is **reunion**. That is the reunion of the living and the dead. That, of course, is evident in 1 Thessalonians 4:17, where it says that we shall be caught up together with them, and we are to comfort one another. There are some people who ask the question "Shall we know one another in heaven?" I don't know how it is possible to answer otherwise, for, of course, there will be reunion. That is the thought of this passage. Between the time that the apostle Paul had left Thessalonica and this Epistle, a number of Christians had died, and in their ignorance they did not know what was going to happen to their loved ones. Paul wrote and said, "I

want you to know that they are not by any means at a disadvantage, on the contrary, they are to be raised 'first.' The fact that we are to comfort one another with these words, implies that of course we shall know one another.

The fourth thing that it is associated with is reward. Philippians 1:6, 10 and 2:16, the day of Jesus Christ and the day of Christ. You will find that wherever the day of Christ is mentioned, it is associated with the believer's reward—the reward of grace according to works. This is no question about sin, but a question of the believer's faithfulness to God since conversion. O dear friends, it's a solemn thing that we are not going to be all on a level up there. There will be degrees in glory, by reason of our differences in faithfulness. 1 John 2:28, "And not be ashamed before him at his coming." That seems to show that there will be those at the Lord's coming who will be ashamed because they have not been faithful. During the time of Whitefield and Wesley, those two great men who were friends disagreed on a point of theology, and naturally their followers disagreed also. The feeling of disagreement had become so strong that on one occasion a follower of Whitefield said to him, "Mr. Whitefield, do you expect to see Mr. Wesley in heaven?" "No," Whitefield said, "he will be so near the throne, and I shall be so far away that I shall not see him." There is the idea of the difference between Christian and Christian. Here are two believers saved last night; they start off together in the Christian life. One is content for weeks and months with just being a Christian; the other goes heart and soul into Christian work; at the end of twenty years, what a difference there is in those two men, a difference of capacity, they are both Christians, but the difference of capacity is immense; when they go into the next world they go in with a difference of capacity; when they stand before the judgment seat of Christ, you see the difference at once. A cup may be full, but a bucket may be full too; one will hold much more than the other. That's the thought connected with the day of Christ. There are seven days in the New Testament, but this one of them, the day of Christ, is invariably associated with rewards, i. e., with the Christian and his acknowledgment by the Lord Jesus Christ of what has happened since his conversion.

Will you notice, therefore, that this is the first part of the Lord's coming, and I should like to say that the object of our expectation is the Lord's coming, not death. I think we are often led astray by the hymns we sing that give us the impression that death is our expectation. Death is never set before us as our expectation, in Scripture. Nobody can look forward to death with comfort and satisfaction. People that long to die have something wrong

with them, either nervously, spiritually, or physically. You ask a doctor whether anyone in health and senses can look forward to death without dread. I believe he will tell you that it is impossible. Death is always the last enemy in Scripture. Of course, it is very easy for a poet like Longfellow to make it out as an easy thing for a person to look forward to death—"There is no death." One of the men who went down on the Lusitania said that death was the most beautiful adventure in life; well, this is not the New Testament idea. The New Testament idea is that death is an enemy, and I say again that you can not look forward to death with comfort or with hope, or with cheer. You know there are many people who seem to think that death **will** come and the Lord **may** come; but the New Testament says the Lord **will** come, and that death **may** come. Whenever you find a hymn which teaches you to expect death rather than the Lord, well, don't sing it. Paul says, "We shall not all sleep, but we shall be changed." And I prefer to follow him. Some people think of Jordan as death; Jordan in the New Testament never means death; neither does Canaan mean heaven. There were enemies in Canaan, and therefore the idea that Canaan is heaven, is absurd. Some people think that the verse, "There remaineth a rest to the people of God" means heaven; it does not. So, I want to say again, look for the Lord's coming and never think about death.

Coming With His People

The second part of the Lord's coming is **His coming with His people**. The reason I prefer to think of these as two parts, rather than two aspects, is that "the day of the Lord" (another day of the seven) is always associated with calamities, and I find it difficult to associate the coming of the Lord **for** His people with calamities and catastrophes. If you will study carefully the various passages where "the day of the Lord" occurs, you will find what I say is true—that it is invariably associated with judgments and calamities in nature. It is a good rule to study carefully the place where a word or phrase in the Bible occurs for the first time. If you want to know what "sanctification" means, go back to Genesis 2, and you will find that the first idea of it is found in the sanctification of the Sabbath. If you want to know what "righteousness" and "faith" mean, study Genesis 15. If you want to know what "the day of the Lord" means, study Isaiah 2—not that that was chronologically the first mention of it, but for our purpose it will answer, and you will find that it is associated with catastrophes. After the Lord's people are taken up, there is to be a great tribulation, and the coming of the Lord **with** His people seems to put an end to the tribulation and to usher

in what we call the punishment of the wicked (2 Thess. 2:8; Jude 14). In connection with the coming of the Lord with His people is associated the national conversion of the Jews. I believe that the Jews are to be converted nationally, when the Lord comes with His holy ones (Rev. 1:7; Rom. 11), "All Israel shall be saved." So I beg of you in your life and work to keep a large corner of your heart for the Jews.

The length of time between the coming of the Lord for His people and His coming with them is not revealed. That, I suppose, is the reason why some people prefer to think of these two as aspects, rather than parts. Some have suggested seven years and others more years between these two parts, but I prefer to keep silent because I do not think Scripture has given us any clue. I want you to notice this, that two events in our Lord's life, with thirty years between them, are both described as a "coming." For instance, He is spoken of as "coming to Bethlehem" in Micah 5:2, and that meant His birth, but His entry into Jerusalem on what we call Palm Sunday, is also mentioned as a "coming" in Zechariah 9:9. These two "comings" had thirty years between them, and yet they are both called a "coming," and I think that illustration will help us to understand that these two parts may be separated by years, we are not certain how long, but they are both parts of the Lord's coming. This is what Paul calls the "blessed hope of the church."

II

I call the second main division the millennium. I do not care a straw for the word "millennium." If you prefer not to call it by that word, I do not object, because Revelation 20 is the only passage where the word "millennium" occurs, or the idea of a thousand years. However, it is not the only passage that warrants our belief in some such time; therefore, though, we call it the millennium or a thousand years, it is not the name, but the fact, that I am concerned about; and I believe when the Lord comes with His people, it will be ushered in—the day of that time of peace. Psalm 72 and Isaiah 2:2-4, Isaiah 11, Isaiah 65 and 66 are only a few of the passages which seem to indicate a wonderful time when there shall be rest, and peace, and quiet and righteousness such as the world has never yet seen.

I was at a meeting yesterday where a man was giving his testimony to a change of view, and he said the one great reason why he changed his view was the present war. He said that up to the time of the war it seemed as though the kingdom of God were nearly at hand, and "now" he said, "everything is upset." Well, one is thankful at least that that man has been upset in his views on that subject. There are many people who think of the kingdom of God as "social regeneration." Regeneration in

Scripture is never used of social affairs. It is a mistake to use words out of their proper application. Regeneration is always spiritual.

So let us remember that what we call, for convenience, the millennium is found in Scripture in a number of passages, without the name millennium. During this time the Jews are to be a blessing to the whole world. Then will come the time when, according to Romans 11, the Jews are to be the evangelists of the nation, and the name of God will be proclaimed through the remnant of Israel. According to Revelation 20, Satan is going to be bound during that time, and while evil will not be gone entirely from the earth, a good deal of it will, because Satan will not have a chance to trouble the people.

The present dispensation is concerned with gathering out God's people (Acts 15:14). Do not think you are going to convert everybody, when you get into the ministry. When people are young, they are going to do everything. You know about the man who preached in the open air, and said these three things: "The world is wrong side up; it wants turning right side up; we are the chaps to do it." This is the time for evangelizing rather than converting everybody.

III

I shall call my third division the Great White Throne. At the close of the millennium is the judgment of the wicked at the Great White Throne. You have already had the distinction between the judgments, and therefore I shall not dwell on this except to say that the judgment at the Great White Throne is not for the Christian, but for the unconverted.

IV

My fourth Division is the ushering in of eternity. When the Great White Throne is settled, then is the ushering in of eternity. We do not know anything about this beyond certain outstanding facts like 1 Corinthians 15:28, "That God may be all in all." It is found described more at length in Revelation, chapters 21 and 22.

There are seven days spoken of in the New Testament. I have given you two. The first is the "Day of Jesus"—"Abraham rejoiced to see my day"—that is, the day of our Lord's earthly life, in John 8. Then there is the "Day of Man," the "Day of Salvation," the "Day of Christ" (His coming for His people), the "Day of the Lord" (His coming with His people), the "Day of Judgment"—the Great White Throne (1 John 4:17), and the "Day of God" (2 Pet. 3:12)—eternity. Now, as I close, let me suggest this to you. We hear a great deal today about the "larger hope"; if we heard more of the "blessed hope," we should hear less of the "larger hope."

Confession of Christ by the Sinner, and Confession of the Sinner by Christ

By Rev. William B. Riley, D. D.
Minneapolis, Minn.

(A sermon preached at the Metropolitan Tabernacle, London, and reported stenographically for "The Christian Workers Magazine.")



William B. Riley
[Photo by Hubner]

I SAY unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.—Luke 12:8.

Our theme is mutual confession—confession of Christ by the sinner and confession of the sinner by Christ. We are in danger in these days of a bad definition of Christianity. Men have fallen to discussing science, and the things of science, that would be wholesome and desirable if the motive back of the discussion were correct and the object beyond it were right. But when we discover that men are discussing this, not to find out what additional thing they can do that will be acceptable to God, but to eliminate from their lives every duty which is not essential to the salvation of the soul, then we fear that they have missed the mark of Christianity altogether, for Christianity is not a mere scheme to get a man's soul to heaven. Christianity is living Christ here and now, and it does not mean so much to ask, "What thing can I leave undone and still get within the courts of God?" This life is efficient as it sets men to inquire, "What additional thing can I do that will be acceptable to Him who gave His life for me?" They tell us that on one occasion Mr. Huxley used this question with his students: "What is a lobster?" One wrote this reply, "A lobster is a red fish that moves backwards." When Huxley received that examination paper he wrote on the margin, "This is good but for three things. A lobster is not a fish, it is not red, and it does not move backwards. Beside these little omissions your answer may be quoted as correct." And when men talk to me about this and that science, and I discover they are trying to put away everything,

every word of plain teaching, that will prevent them getting into heaven, I want to strike their definition out of the catalogue of Christian terms because it does not belong there. You find some say, "It is not necessary to be a missionary, that is not essential to your salvation." The great man who ministered in this pulpit for so many years said: "It is not a problem so much what will become of the heathen if we do not get the gospel to them, as what will become of us if we do not send it." And he was right. Men sometimes say with reference to baptism: "That is a matter of minor importance, it is not an essential." One remarked this to a former assistant of mine, and he said, "If it were essential would you attend to it?" "Certainly I would," said the man. "And if you believed it to be essential to salvation, what form would you adopt?" To which he replied, "I would be immersed straight away." Then said the pastor, "This seems to be your attitude, to get easily into heaven you would do what the Bible directs, but not to please your Master." Think of that awhile. I do not think Jesus Christ ever uttered a non-essential. I believe that obedience is better than sacrifice, and that the test of Christian life is this, "Ye are my friends if ye do whatsoever I command you." And men make the same remark concerning the public profession of their faith, and the fellowship with the church, "These things are not essential to salvation." Better read the text for this evening again if you have spoken after that manner, and remember it is wonderfully clear, and it is Christ who said it. "Whosoever shall confess me before men, him will I confess before the angels of God." Wonderfully clear. Now that is a statement from the lips of the Lord Jesus in regard to some things I want to consider before you this evening. First, it involves an essential and necessary act, then a reasonable requirement, and, finally, an absolute demand. Let me change that order a bit, and discuss the second.

A Reasonable Requirement

A requirement that you confess Christ publicly before your fellows, on condition that you know Him—that is a reasonable requirement. It is reasonable because it is a request that you tell the greatest truth with which you are familiar, namely, that Jesus is the Saviour of the soul from sin. In all the ages men have been wont to speak the truth, defend the truth, and to die for it. That has been true in science, in statesmanship, and in religion. The Old Testament prophets were men of God and preachers of a wonderful Word, but they were statesmen every one. Their word was a word of state, the word that determined anything. They perished, but not a man of them ever retracted what he had spoken, or consented to silence in order to escape the danger of declaring the truth concerning national sin and the need of national righteousness. In our modern scientific developments, not a few men have set forth a claim and have had to die for it. They put Galileo in prison because he taught that the witches were not men, and they tried their utmost to get him to recant. Not only was it true that these men stood for that which they knew, but it is true today. In the realm of morals, and in other realms men are taking position. When one comes into a court as witness in my country, he is asked to put up his hand and take an oath in three sections, to tell the truth, the whole truth, and nothing but the truth. I can understand how a man might say, "Sir, it is not to my interest to tell the truth, the whole truth, and nothing but the truth, and I do not propose to do the last." If that were to happen, the judge has the power to send that man to prison and keep him there until he is willing so to do. Why? Because the public weal is involved. I am told by my brother, who is a physician, that when a graduate from a medical school goes forth, he signs an agreement that when he makes a discovery in the medical world he will make that known to all his fellow-practitioners. Consequently, whenever a man sets himself up with a secret that will heal all diseases, every physician looks askance, not because the physician is jealous, but because he knows that man has broken faith with the fellowship of his own profession. They say, one thing is true, his claim is a fraud, or if it be a fact he ought to publish it to the world, and let the world have the truth of it, and not act after so selfish a manner. Yet, what is the truth of politics, of jurisprudence, of mathematics, compared to the colossal fact that Jesus Christ saves from sin? Do you mean to declare you know that that is a personal experience and yet not say so? Suppose a hundred men were working in a deep mine and heard an explosion, which filled up the shaft until one hundred of them were entombed; and one of them, an expert miner,

crept into a dark passage and made his way to the shaft and above ground; and the next day he met one who said to him, "You were with the men and everyone thinks you were in the catastrophe"; and he should answer, "I was there yesterday." "How did you get out?" "I found a way that led me out." "Then the other men are safe. Didn't you make it known to the other ninety-nine?" "O, it isn't necessary to publish everything a man knows. I am safe." If he said that, he would be hanged in my country. Yet a man who does that behaves better than he who leads the life of a secret Christian when a neighbor is attacked by the power of Satan and is dying without knowledge of the way, for Christ said, "I am the way." "Let the redeemed of the Lord say so." Tell the truth. That is the requirement.

Let the Redeemed of the Lord Say So

The requirement is reasonable again, because men desire to hear of it, and your own heart desires to tell it if you are really regenerated. The one thing a man cannot keep, and certainly a woman cannot, is good news. It is very hard to keep bad news. Scandal-mongers of the church easily multiply. Good news is more difficult still to retain. I remember a great naturalist saying, "If you watch that bee, and he finds a field smothered with blossoming clover, when he has gathered all he can, he will fly back to the others of his kind and communicate the discovery, and you will see them go by dozens to bring the honey home. This is the truth with reference to the Christian life. It ought to be lifted to a higher level. When any man has found the Rose of Sharon he ought to communicate it to his fellows. It is very unreasonable not to do so. Did you ever have a piece of good news but you wanted to tell it? Some years ago we had in Louisiana, a Methodist conference. A colored man, Dr. Mason, was brought up to speak, a wonderful man of God and a mighty preacher. He made an appeal to the Baptists and Methodists to help in evangelizing the negroes of the South. The Catholics are doing their best to convert the people. There is much in the priestly service of that church that appeals to the colored man, but it makes no provision whatever for shouting, and when the negro gets happy in the Lord he is going to show it, and the Baptists and Methodists have admitted that and are higher in his estimate in consequence.

Let me illustrate what I mean. There is an old deacon in one of our churches who shouts when he gets spiritual help. One day the pastor said to him, "I am going to ask So-and-So to preside, and I do not want any shouting from you while he is here, I want everything done decently and in good order that day." The old colored deacon said, "Pastor, I can't promise, it depends on what the presiding elder

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his way to the next day. The pastor said, "This means more to me than you know. You are my friend?" "Yes, I am your friend, but I'm the friend of Jesus also, and I am one to speak a word for Him." The pastor looked at the old man's boots, which were in a worn and cracked condition, and he said, "If you promise me you won't let me know I will give you a new pair of boots." "Well," said the old man, "I only hope he won't say anything good."

He selected a dangerous theme for that old deacon, the theme of redemption. He began at the 3rd of Genesis and closed with the harrowing scenes of Revelation. And the moment he began, the deacon began looking at his boots. After a while he got on to the New Testament, having finished with the old, and Christ was born, and he said, "For He shall save His people from their sins." And the people who sat about the deacon saw him fidgeting and twitching, it was all he could do to keep from shouting, and by and by the glory was reached, and saints and angels were casting crowns at the feet of Christ, crying, "Holy, holy, holy," and it was too much for him and as he shot up into the air they heard him say, "Good-by, boots. I am off to heaven."

Mrs. A. J. Gordon

I believe there was heaven that day in his soul. "Let the redeemed of the Lord say so." You remember the cataclysm that has come over the people of America, that we have reached the standard when it is almost indecorous for a man to say "Amen." I have always blessed the Lord for Mrs. Gordon, wife of A. J. Gordon. I have been preaching in her husband's church when she sat there, and, cultured, beautiful woman as she was, every time it struck a chord in her heart, she said, "Praise the Lord!" "Let the redeemed of the Lord say so." I have not had a good piece of news in my life but I wanted to tell it. What is the meaning of the gospel except good news, then tell it out! The most pathetic thing in the New Testament almost is that query of Jesus, "There were ten healed, but where are the nine?" But one leper returned to give glory to God, and he a Samaritan. Nine men healed by His power on this evening had departed in silence! Oh, the sin of it on their part, and the sorrow on His!

I have a friend, who was, some years ago, a member of my church, and sometime secretary of the women's work. She said, "Mr. Riley, I have in Chicago a young man friend. My boon companion is a widow like myself, but has a son about sixteen summers, the most beautiful boy I ever knew. One night as we sat talking together I said to her, 'If I had a lad like that my pride would know no bounds, I regard him as the most beautiful boy I ever knew.' The tears gathered in her eyes, she bit her lip. I said to myself, 'Is it a fact I have

misjudged that boy and there is something hidden in his secret life that is breaking her heart?' She read my mind in my confused face, and lifting her hand disconsolately said, 'Don't get down in feeling. He is just as sweet, and beautiful and wholesome, as you believe him to be. I am not crying because there is anything in his character that is not admirable. Lest you misunderstand me, and misjudge him, I will tell you why these tears. Until four or five years ago there was never a day in his life but he climbed on my knees, put his arms about my neck, showered my face with kisses, and said, "O, mother, how dear you are! How I love you!" But it is two or three years since he has done that. I believe he loves me, but I tell you my heart is breaking to hear it from his lips.' That, my brother, my sister, not accustomed to speak one word of your affection for Jesus or to bear your testimony of your loyalty to Him, that, I believe, is what the heart of God yearns to hear!

Essential as Well as Reasonable

And yet it entails an essential. Acknowledging God is essential to three things, to the safety of the soul, to the Christian influence, and to the work of the church of God. If there was a secret disciple he would not be a safe disciple. I have gone through bitter experience. I tried for three years, and every time the temptation came, Satan came and said, "Never mind, you love God, you pray, you read the Bible, but you have never confessed Christ publicly, you have never taken your place in the church and if you speak you will only disgrace Jesus, you would only disgrace the church." Down I went, and said, "It is all a mistake. I have never yielded my heart to the Master." The darkest period of my life was those days when I was trying to reconcile the one thing with the other, and I said, "You cannot do it. You are not safe unless you make a public confession."

A gentleman lecturing in Chicago twenty years ago, said in his theme, "From the Bar to the Pulpit," "I began to take a drink for stimulation. After a while I took two drinks, and then three, until I became a drunkard. Then I heard a man preach on the love of God, such a sermon as stirred my soul. I put up my hand and said, 'Pray for me, sir.' He came round and prayed for me until I believed God had forgiven. Before I slept that night I went to a printer and ordered 10,000 notices to be struck off, and arranged with boys to distribute them. When I got home I tried to sleep, and couldn't, the demon of drink was striving all night. When day came, I said, 'I will get out of this room into the atmosphere and breathe.' I went back into the house. My wife said, 'You have come back in your usual drunken condition.' I said, 'But for one thing I would go and drink at this moment.' She

said, 'Why do you say that?' I said, 'Last night I found Jesus, and ordered ten thousand bills announcing that I was saved, and was going to tell the people tonight. And if I were to go to my cups this morning, I would trample the Son of God underfoot.' And for twelve long years not a drop of liquor passed his lips. If he had gone from that meeting and not made an open confession of Jesus Christ, Satan would have conquered him before the next morning.

Commit yourself to God and stand for it. That is what He wants, and it is essential to your safety that you do so. No man goes to a secret disciple and asks him the way of life. I had in my church at one time a beautiful man, a teacher of a large class of boys. One day he said, "Riley, I don't know what the trouble is. None of my boys are coming into the church." "Shall I tell you why? You are not in the church yourself. You are a stumblingblock to your lads." He replied, "I am living right." I responded, "We have no imputation against your character, but you are not living wholly for Christ. And these boys will not be converted until you do." Shortly after that he came into the church, and the boys trooped into the church after him.

You are not only losing influence but you are a stumbling stone if you stand not out for Jesus Christ. If one man is a secret disciple, all men have the right to be, and if all men were secret disciples, where would be your missionary organizations? Who would stand up with those men who tell the story of Jesus and His love? And if you are to disorganize the church, how can men be saved?

I have always admired that old lady who was born down in Kentucky. It was a neutral state in the days of the Civil War. One day there was a skirmish going on on the hillside. This old lady saw the skirmish, and heard the guns. She looked round. There was a poker in the corner of the hearth. She took it up and went out. A neighbor said, "How do you do? Where are you going?" She replied, "Don't you see that battle going on?" The neighbor responded, "Why, you cannot put down a rebellion with a poker." The woman again replied, "I know I can't, but I will show them which side I am on." And she went. I have always admired her. Of all the men, I pity most the one who does not know what side he is on, and all the factions of earth are not comparable to that which is being waged in the church today, with Jesus Christ on the one side and the forces of hell and Satan on the other. All wars sink to insignificance beside this conflict.

Mutual Admiration Societies

On the day of God you will want to be on His side, no question about that. I met a man who said, "I do not feel the need of a church.

I am a member of this society which is as good as a church, engages in the same sort of benevolent work." There is not one of them that is a member of a church and they are not worthy of such membership. I will tell you why. These societies are nothing better than mutual admiration and mutual sustenance societies. It is an agreement, "If you do so much for me, I will do so much for you." That is not the policy of the church. It is not a question of tit for tat. I don't know all the history of this church, but I know it sends out money to China, to Africa, to Japan, to the isles of the sea, to people it never saw and never will see in this world, and it does not ask anything in exchange. India will write to our societies in expectation of help, and it is a giving with no desire to get back. In that respect the church of God stands infinitely higher than all mutual societies the world has ever seen.

Not only that, there is another thing. The church of God is the only institution on God's earth that the devil has any reason to fear. I have been preaching the gospel for pretty nearly thirty years without a moment's rest. I have been in the thick of the fight in that time, ranged up with the people of God who were determined that all the great societies which are filling our land shall be put in their proper perspective. All these great societies, with all their combined organization, have never put out to save one soul, have never put out of the way one saloon, have never shut up one gambling hell. Every time the saloon gets a blow, as thank God it has been getting them lately, the church is at the back of it. Christianity is making its name over the earth, and when the day comes when Jesus Christ shall unsheathe His sword, it will not be the organizations that are being enthroned, but the people who put Christ in their hearts and went forth to live for Him and die in His behalf. Why then should we not be brave before God as the champions of His Cross?

An Absolute Demand

Finally, there is here involved an absolute demand. And that demand is just, and true, and holy and good. I will try in closing, to put it before you. A dozen years ago, in the city of Chicago, I sat in a church and listened to Dr. Weldon preach. He said, "I want to paint upon the walls two pictures." He was so graphic, I thought he was going to do it. He did better. He painted two pictures and hung them in the galleries of the mind, and from mine they can never be obliterated. He said: "Years ago, in a college in Virginia, we had two men who were candidates for the honors of the four years course. One of them was a handsome fellow, and as high in intellect as he was tall in body, a leader of the social side of the college, admired and admirable.

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One half of the school followed him. The other was a pale and delicate, but a Christian young man. The first was the son of an old farmer in the islands, and the second, the only child of a widowed mother and a washerwoman in a little town. The day of the graduation was on. Not a word had gone out from the professors concerning the results of the examination. No one knew who was to receive the honors, they had simply been offered their places on the platform and told to prepare their addresses for the day. As the tall, handsome fellow walked toward the assembly hall, there came up towards him an old man, who was stooping with the weight of years. His face was pale and wrinkled, his long grey locks were thin and unkempt, as was his beard. His clothing was of the humblest, and not new. As he walked across the road, he came face to face with the handsome young man and three friends who walked proudly at his side. And as the old man came up to them, his eye gleamed with recognition, and he held out his hand. The young fellow brushed past him and said, "Hurry on, boys, that old fellow thinks he knows me." He hurried on. The old man stopped. He stood a moment as though he had been struck, and a passer-by heard him murmuring, "He is ashamed of me, though I made him. Ashamed of me, though I have wrought these years in the mountains that it might be possible for him to be at school. I will not embarrass him

by my presence. I will go home again." And the old man turned in his tracks and took the train. But that boy walked to the platform with a heart of adamant. He delivered a splendid address. But when he had finished, the Christian young man delivered a better one; thoughtful and eloquent, and when he sat down the house cheered.

The president rose, and said, "It falls to my lot to give the prize, and we are agreed that the honors belong to you." He stood and said, "Mr. President, I appreciate the honors, but I feel bound to say they do not belong to me. Many of you know my mother; she did washing in your homes. Many times I have begged of her to desist, and let me take the burden. But she said, 'No, go on until you have graduated, I will do anything.' And so she has guided me to this hour. Mother, will you stand?" He looked in the old woman's face. She had never done anything else but obey her boy. She arose and he walked down and pinned the medal on her breast and took her face between his hands and kissed her. Every man cheered and sobbed together, because he was not ashamed of her.

"Jesus and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee! whom angels praise,
Whose glory shines through endless days?
Nay, when I blush be this my shame,
That I no more revere His name!"

A PRISONER'S PRAYER.

(Written in Joliet Prison.)

Alone in my cell where no eye can behold,
Nor an ear drink in what I say,
I kneel by my cot on the stones hard and cold,
And earnestly, tearfully pray:

"O Jesus! dear Saviour, blot out from Thy scroll
Each record, there penned against me.
In mercy forgive me and ransom my soul.
O fit and prepare it for Thee.

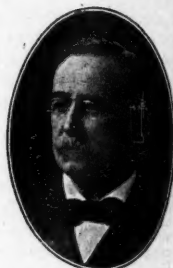
"I've wandered away, and forgotten Thy care;
Thy love trampled under my feet.
The song of my boyhood, the altar of prayer,
Are only a memory sweet."

"Strange spirits oft come in the night to my cell,
And moisten my cheek with their tears,
A message they bring, and a story they tell
That I had forgotten for years.

"They tell of a mother, bowed down with despair,
Bereft of her pride and her joy,
Who morning and evening is breathing this prayer:
'Dear Jesus, restore me my boy.'

"O Father! Dear Father in heaven, forgive
My weakness, my sin and my shame,
O wash me, and cleanse me and teach me to live
To honor Thy cause and Thy name!"

An Evangelist on Evangelists



L. W. Munhall

To the Editor of the "Philadelphia Evening Ledger:"

SIR: In your issue of last evening is an article concerning "professional evangelists." Please permit a few comments.

The office and work of an evangelist are God-appointed, and so recognized by nearly all Christian churches; and there is therefore no more reason for calling them "professional" than for calling pastors "professional" pastors.

You speak of evangelists as "roaming the country at will." Seeing this is a free country, evangelists are at liberty to travel the same as other folks, and, as nearly all of them are ordained ministers, they are subject to the laws governing their respective churches.

You speak of the "lucrative nature of evangelizing." I am sure I have received larger compensation for my service than nine-tenths of the evangelists of the last 40 years, and yet I have received less than I have been offered three different times to become pastor of three separate churches. I can name a long list of evangelists who have been obliged to abandon their evangelistic work for secular business in order to provide bread for their families, and I can name scores of competent, trustworthy evangelists that are contemplating doing the same thing for the same reason.

Mr. Sunday's case is remarkable and unusually exceptional. Of the hundreds of evangelists at work in the United States, not half a dozen of them receive \$8,000 a year over and above expenses.

"You speak of 'experts' and 'registered evangelists.'" I have been doing the work of an evangelist longer than any man similarly employed at the present time. I have preached to more people than any man living—unless Mr. Sunday has recently gone ahead of me—laboring in nearly all important cities of the country and some beyond the "seven seas." I presume therefore to know something about the matters under consideration. Of one thing

I am very sure, and that is, that the opinions of most of the so-called experts are of little value, being largely conjectural. We had a so-called men and religion campaign here in our city and throughout the country a few years ago. It should have been a great success; it was a stupendous failure—largely because of the experts.

Why should evangelists be registered more than the pastor? They are nearly all ordained ministers, and therefore under control and subject to authority. By whom shall they be registered? Who has given anyone the authority to do it? There is an organization called the Federal Council of Churches of Christ in America. They claim to represent thirty-one different denominations. But not one of these denominations has authorized them to act in this matter. The president of this organization is Shailer Mathews, dean of the divinity school, Chicago University, whose views of the Bible and the doctrines of the historic faith are very similar to those held by the late Prof. Charles A. Briggs and Prof. Henry Preserved Smith, of the Unitarian School, of Meadville, Pa., both of whom were expelled from the ministry of the Presbyterian church for holding and teaching such views, which views are promulgated in Union Theological Seminary, a Presbyterian derelict. The regular evangelists of this country to a man believe the Bible to be the very word of God, and therefore of supreme authority, as do all Christian churches, and will never consent for one moment to be controlled by an organization with a president holding the views of Dean Mathews; and no church would permit it. L. W. Munhall.

Germantown, September 10.

MURDER—WHOLESALE AND RETAIL

By Annie J. Flint

Kill but a single man

With poison, bullet or knife,
And the world will cry, "A murder's done!"
And the world will demand a life.

Kill ye a thousand men,

And wound ye a thousand more,
And the world will cry, "'Tis glorious!"
And the world will call this "war."
Clifton Springs (Sanitarium), New York.

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The Place of Human Effort in a God-given Revival



E. B. Buckalew

(The following letter came under our eye accidentally, and yet we think provisionally. Its author never thought of its seeing the light in this way, but we believe it has a broader mission than was conceived of in its writing. It came hot from the heart of the Secretary of the Extension Department of the Moody Bible Institute to the advance man of the Gospel Party of the Institute who was preparing the way in a certain field, and will be found to fit many another situation. Should there be a desire for it, copies will be run off in leaflet form for general distribution where it can do good. —Editors.)

Chicago, Ill., * * * * *, 1915.

My Dear Brother:

Your letter of the * * just received.

Your report has a number of favorable indications, and I do not want you to think that I fail to appreciate them or am needlessly alarmed if I express serious misgiving concerning the state of mind your letter indicates on the part of the people with respect to this preparatory work. Unless the people get burdened for the salvation of their friends and to the point of earnest, importunate prayer, the meetings will utterly fail to accomplish what is possible and what God would have done. I appreciate the difficulty of the proposition thoroughly. That is the reason I am writing in this way. Getting up the tabernacle concerns me least of anything. Are the people using private prayer list cards? If not, get some printed immediately and ring the changes constantly upon every Christian in * * * * * making out a prayer list and praying at every opportunity for the people on the list. You cannot push this too hard. The danger is that they will follow the natural course, which is to depend upon the evangelist to do the whole thing. Somehow the idea must grip their minds and hearts that each one is individually responsible for the success of the campaign. This is perfectly plain when one considers.

1. That, while conviction of sin is the work of the Holy Spirit, God works through human agents who by prayer, faith, submission of will and readiness for service, are the unhindered channels through whom His Spirit operates.

2. When the disciples of Christ are right with God and in an attitude of prayer and concern for their unsaved friends, the conditions meet the spiritual laws by which God's energy is brought to bear upon human life. It is as certain as making the proper connections by wire for the conduct of electric energy.

3. Every individual is the center of a circle of friends among whom his personal influence is dominant. In a peculiar sense they are his field of testimony and effort. It may be neighborhood, business, social, family or fraternal associations. A successful campaign means

that all these ties are made accessible to the control of God's Spirit, and He uses them to bring powerful personal testimony through human lips and lives to the transforming energy of Christ.

4. Upon whom rests the responsibility of the salvation of the unsaved friends of each follower of Christ? Upon God? Certainly not; but upon that individual disciple. It is probably true of every one of them that throughout their Christian experience they have been dreaming of some time in the future when they would so yield themselves to God that they would accomplish a great work for Him. This time has been constantly deferred. Now there comes directly to them an unmistakable opportunity to bring to pass the illusive dream of their Christian life, an opportunity such as may never come again in the lifetime of most of them. This is true because of the state of mind that will be produced in the entire community during this campaign. A new and wonderful experience is right at hand for the community. Who will be responsible if anyone of the unsaved friends of any disciple of Christ in * * * * * shall not be reached within the next two months? Can any Christian claim that his skirts are clear if, during this preparatory period, he or she fails to put himself or herself in such relation to God as shall make it possible for God to use them? This means, of course, that each one shall earnestly seek to be rid of every sin and shall clean up—to be fit for God to use.

5. The tragedy of every evangelistic campaign is that it takes so long to lead the followers of Christ to the place where God can really use them. This usually comes the last week of the campaign which means, in most cases, that five weeks of the most precious opportunity of a lifetime have been lost. It means that from one-third to four-fifths of the evangelist's energy and that of his party must be put into the work of getting the church folks right.

I do not mean to preach to you, but in the name of God, we must leave no stone upturned to make the people who bear the name

of Christ in the city of * * * *, realize the awful responsibility that is now upon them. A hundred prayer groups should be praying definitely for thousands of unsaved people written upon individual prayer lists. I know the time is short, but ministers and Christian workers of all kinds should be made to feel the tremendous urgency of the matter.

You know that this is absolutely right, so do not let anyone pass this matter off with a wave of the hand and the notion that we are getting needlessly disturbed. The history of every evangelistic campaign proves the soundness of this position. The great question is, shall * * * * reap ten, twenty-five, fifty, seventy-five or one hundred per cent of pos-

sible blessing in the salvation of people that are now hopelessly lost, and who might be saved by the grace of God if those who have taken upon them the name of Christ and are representing Him would be, for once in their lives, wholly obedient to His will in their prayer and testimony for Him?

I feel so keenly the importance of this that I am having duplicates of this letter prepared so that if you wish, you may hand them to the various ministers and committee chairmen.

Praying that God may put this upon the hearts of all the leaders in this campaign, I am

Yours sincerely,

E. B. BUCKALEW

A Pen Picture of the Senate of the United States in the Middle of the Last Century

By Rev. Wm. Elliot Griffiths, D. D., L. L. D.

(From "Millard Fillmore, Constructive Statesman.")

"IN THE Senate it was common to have wine on the desk of senators, and all have heard of the famous 'Hole in the Wall,' where strong liquors, always ready, were served. The use of intoxicating liquor was still more common in the House, and the scenes of drunkenness and disorder, on the last night of the session of 1849, beggar description. There was a great supply of whiskey on hand and several members were carried out drunk and unfit for business.

"In the old Senate Room of 1849, presided over by Millard Fillmore, was gathered a body of gentlemen clad in somber broadcloth, who wore tall silk hats, used quill pens and sanded the wet ink on their sheets of writing paper. These were the days of black satin stocks, of side whiskers, and of hair cut in one style for the upper, and in another, with 'soap locks,' for the lower, grade. 'Stand-up' and sharp-cut collars, with affluence of ribbons for eyeglasses, or timepieces in fobs, with watch guards and seals, were common.

"For warmth in winter, grate fires of hickory wood gave out a caloric glow radiating but a few feet, though in winter reinforcement was made by Franklin stoves burning anthracite. On cold days, senators, leaving their seats, backed up to the grate and, lifting their coat tails, stimulated circulation, or, more directly, with hands and feet stretched out, warmed their extremities. If they were obliged to keep at their desks in freezing weather, they wrapped themselves from head to foot in their long woolen shawls, then so fashionable. These were fastened at the neck with safety

pins, four or five inches long. Snuff-taking was so common that, besides two well-filled boxes kept on the presiding officer's desk, several of the twelve pages were kept busy in responding to senatorial demands for this nasal stimulant. Some very famous men were so addicted to the use of snuff that they could not speak well, without frequent dips into their boxes. For more fiery piquancy, the 'Hole in the Wall'—a little room with bar and restaurant—sufficed often, but too well.

"Nevertheless, there was, on the whole, rather an excess of dignity in some things. Many of the senators were grave, even to austerity. All visitors must take off their hats and a monitor was employed to warn all comers to uncover. There was no telegraph office in the building, and as senators had no secretaries, most of them remained after adjournment to pen their correspondence, leaving the sealing and mailing to be done by the boys who acted as pages.

"Almost startling in memory seems the contrast of the style of oratory then in vogue, which was certainly as effective as it was enjoyed. Even the average discussion was then wholly different from the businesslike procedure, and, in general, the commonplace talk of those mercantile politicians of today who imagine themselves statesmen, or of senators, representing trusts and corporations, rather than commonwealths. The old flights of eloquence, in attack and defense, and in the assertion of great principles, have made for us a storehouse of classic oratory, in which the names of the nation-builders shine as stars forever."

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A Beautiful Story of a Converted Jewess

By Miss E. Stafford Millar

(Told at a meeting of The Moody Bible Institute of Chicago, and stenographically reported for "The Christian Workers Magazine")



E. Stafford Millar

I WISH to tell you tonight "the old story," by telling you a new story. In my country, Australia, closely connected with my own life, a young woman, born into a wealthy Jewish home, was taught in her earliest days that to name the name of Jesus would pollute her lips. She was under the instruction and direction of a very religious and orthodox Jewish father and mother. The father insisted upon the children going to the synagogue, and one day this girl, while yet a child, said, "Father, I do not feel any better for the sermon; I do not understand what the rabbi says. Will you not please excuse me?" He replied, "No. I cannot have a heathen in my family. You must go to the synagogue."

My friend said, telling the story afterward, "We sat at the back of the synagogue, while the men worshipped on the floor. Occasionally we discussed different matters—sometimes our servants, sometimes the engagements and love matters of the different homes, and sometimes higher things, wondering what the rabbi was saying. Sometimes the women talked so loudly, that he would cry, 'Will you women please keep silence in the synagogue?' Later on, when I knew something of the discussion as to whether or not a woman should be at liberty to speak in church, I never was troubled. I knew perfectly well that Paul was speaking to a Jewish audience, and that the women there were much like the ones here, and discussed a good many things." Paul was speaking to the women at the back of the church, and not saying a word to the woman at the front. Ever since then I have felt considerably at liberty at this end.

Opening the Door for Elijah.

At the age of eighteen, or nineteen, the parents were anxious to introduce this young and beautiful Jewess into society. She said—"I should have mentioned this before—"I remember the strange ceremony every year in our home, and I, being the youngest member of the family, had to take part in it, the celebration of the passover. Two large cups were filled with wine, and one was taken by the master of the house, my father, and a blessing pronounced upon it. After the blessing, my father gave the cup to all the others, who were

sitting around the table. He then brought forth the hidden cake, and distributed a piece to each. Then the second cup of wine was called Elijah's cup. This was placed before my father, and then the door was opened. I, the youngest member of the family, had to go to that door. A solemn pause ensued. It is expected at this moment in the Jewish home, that the coming of Elijah will announce the glad tidings that the Messiah is at hand. Though I was young and fearful, yet I was anxious, longing, and hoping that perchance He would come. For many, many years we have been continually expecting his arrival, and have been disappointed, yet I never shall forget the anxious beating of my heart as I went and opened that door, and stood waiting for Elijah to come in and say, 'The Messiah is at hand.' Oh, happier you," said she, "who believe that the Messiah has already come!

"I was introduced into society. I was the daughter of rich people. I had received the best education. I was good looking. When I was received into the leading society of Sydney, New South Wales, my mother said to me, 'My dear, I expect you to make a very elegant match. I expect you to marry some rich, prominent young Jew.' "Imagine the horror and humiliation of that Jewish mother, when a little later it was announced by her daughter that she had given her heart's first and best love to a Christian—that is, to them he was a Christian inasmuch as he was not a Jew.

The father in the meantime had died, but the mother said, "I cannot announce this. I cannot even have this. I must ask you to promise never to see that man again. Indeed, I do not know that I will wait for your answer. You will have to go to your room, and in that room you will be a prisoner until you promise me never to meet that Christian again."

She was locked in her room as a prisoner. Needless to say, in some mysterious way, mes-

sages of love got both out of and into that room. Finally the mother said, "I am going to ask you now, on your honor, that you will never see that man without my consent. I will grant you this much, I may let you see him, but you must promise not to marry him without my consent." The young woman promised. It was an anxious time. The mother kept them apart for a considerable period. Several years passed, but the daughter's heart was faithful. She idolized the man to whom she had given her heart's best love.

At last the mother said, "I see you do not mean to change your mind. I must be considerate of you; I want to be a kind to you as I can be. You are my baby girl, and I love you. If you are not going to marry anybody else, and you are going to spoil your life, I feel the time has really come when I must yield to your wishes somewhat. If you still care to, you may write and tell your lover to come, and I will meet him, and give my consent to your engagement. I will do the best I can for you. Send for him."

"Ah," said my friend, "there was no power swift enough to send my message, 'Come!' and he came. They walked together that afternoon, and were to come home to dinner together. What they said I need not tell you, but she came home alone. During the course of the conversation she learned that he had not been as true to her as she had been to him, and her proud heart rose in rebellion at that fact. She turned him away with indignation, and when she came home alone her mother looked into her white face, and said, "What has happened? Where is your friend?" The girl did not answer, but fainted away. She was carried to her room, and for months lingered between life and death. Finally, at the time of convalescence she was sent to St. Kilda, Melbourne. She walked up and down the seashore, lonely, feeling that her loss was irreparable. One afternoon, as she looked out into the blue ocean, she said to herself, "I do not want to live; I am not going to live; and tonight I will end it all." She went back to the hotel, and was climbing up the broad stairway. As she went she sighed deeply. A young woman coming down heard the sigh, and said, "Excuse me! You sighed deeply. Are you in trouble?" The Jewess said, "Well, yes. I was just thinking that life was not worth living." She did not say that she intended to end it, but merely that it was not worth living. "Indeed," said the young woman, "I think life is worth living." The Jewess turned with a little bow, a look of unbelief on her face, and said, "Your secret, pray!" The young woman replied, "I have a secret. I have a friend who cures my sorrows and my troubles, my companion through life." "Would you introduce me to your friend?" "With pleasure. I will in-

roduce you to my friend through a book. Will you read it?" "Yes, anything that will tell me of your friend who can cure your sorrows." "Then wait a minute, until I bring it." The young woman brought a New Testament, and said to the Jewess, "This is the book I wish you to read, which will tell you of my friend." "A New Testament—what is this? I have never seen it before." "Will you read it?" "Most assuredly."

Reading the New Testament

She took the New Testament into her room. She opened it at the first chapter of Matthew, and read the first verse. That verse was, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." The moment she came to that something struck her heart, and she was almost afraid to proceed, but there was a kind of fascination about it, and not one name did she miss, no, not one, of those names we have wished, perchance, we never had to read. They meant everything to her. When she came to where it says, "And thou shalt call his name JESUS, for he shall save his people from their sins," she said to herself, "Is this the One that she meant? Is this the friend she spoke of, who cures her troubles and her sorrows?" Her heart was still more agitated, and for a moment she was staggered, for that was the name that was never allowed to cross Jewish lips, lest they should be degraded. "I read it," said the Jewess, "and it burned like fire into my heart." She came a little later to the wonderful Sermon on the Mount. "Blessed are the pure in heart." She said, "Why, nobody but a good man could ever say, 'Blessed are the pure in heart, for they shall see God. Blessed are they that mourn, for they shall be comforted.'" Her heart was full of anxious care, and sorrow, and desolation, and disappointment, and unrequited love, and when she read that she said to herself, "He must have been good. Surely He was not the One whose name I was never allowed to utter! Surely He is not the One for whom we are looking! If so, how wonderful, and yet how terrible, that we have refused Him." Then she said, "I actually went so far as to say, 'God, forgive me, but I half believe the story!' I followed on, and read further, where He was able to cleanse the leper, and to give new life and gladness and song to those who were in sorrow. I came to the place where He was willing to eat with publicans and sinners, and my heart was beginning to love Him. When I reached the place where He took the little children in His arms, and blessed them, I said, 'I believe I love Him.' I hurried onward through the book. I was beginning to let my heart go out. Then I asked God to forgive me again. It was riveting itself upon my heart, I could not get away from it, and I slowly and carefully read on. I came

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to the place where I found a plot was being formed against Him, and I began to say, 'I will hate my people if they do any injustice to Him, for I love Him.' I followed still further, and I came to the fearful place where I saw His trial; and I was so indignant with Peter that I positively hated him, and I said, 'Peter, you ought to have been ashamed of yourself. Had I been there I never would have left Him, I would have stood right by Him.' I was in love with the hero of my new book. When I came a little further to the greatest tragedy of the world, the crucifixion of Jesus Christ, and saw Him nailed to the cross, saw the forehead of the One I had learned to love bleeding from the thorns that had pricked it, and heard the scoffing, I said, 'They will never kill Him, they cannot kill Him. He will come down and defeat them yet.' I waited almost breathlessly, with fear and yet with anticipation, and when He bowed His head and gave up the ghost, I closed my New Testament, and took it back to the young woman, and said, 'You are welcome to your book. I told you I had sorrow. You brought me a book, and said you were going to introduce me to someone who could cure all my trouble. Your Christ is a dead Christ, but when our Messiah comes He will be a living Messiah.' The young woman said, 'Read further.' I took the book back, and read of the first Easter morning, of the resurrection of Jesus Christ, of His victory over the grave, of His speaking to Mary, and His appearing to His disciples. Then I knelt beside my bed, with my New Testament open, and raising my hands to heaven, said, 'Oh, God, I believe that Jesus is my Messiah,' and I rose from my knees a converted Jewess.

Confessing the Messiah

"I went home to mother, restored to health. I said, 'Mother, I am back again.' 'Yes, and I think you are looking just fine.' 'Oh, mother, I am so happy!' 'Are you engaged?' 'Something better than that, mother. You will not misunderstand me, will you? I am sorry if I am going to hurt you, mother. Oh, I have found'—the mother knew what was coming. The daughter went on. 'Oh, mother, I have found the Messiah.' The mother said, 'Do you mean to say that you are going to bring a greater sorrow and disgrace upon us than any other? Do you not know I must renounce you? Do you not know I must refuse ever to see you? Do you not know that I must curse you if you say that again?' The daughter replied, 'Mother, will you read this book?' The mother began to read it, and a few hours afterward she came and said, 'Here is your book. I must never read it again. You must never ask me to read it again, for it frightens me. I was born into a proud Jewish home, and I must die as I was born. You must

never speak of that again. If you do, you will have to leave."

Six months afterward—for she had to be silent—the time came when they were going to celebrate the Cup Day of Melbourne, when people come from America and all parts of the world to the great event; when gambling is rife, and Melbourne runs wild. The brother, mother and sister said, "Come with us this afternoon." "No," she said, "I cannot." The brother rose from the table, and said, "You have never been what you used to be since you read your cursed book about your cursed Christ." Then she rose, and said, "The time has come when I must confess that He is my Messiah."

That was all that was necessary. She was driven from her home; she was turned away. As she was leaving the house, her mother looked at her and said, "In the name of your fathers, I curse you!" She stood alone with her trunks around her, and hailed a cab. Looking back to her home—her home no longer—she saw that the windows were closed, and the blinds drawn, and the doors shut. There were her mother, and brother and sister, and her fortune. She said to herself, "Suppose, after all, He is not the Christ!" Then there came a new love to her heart, and a new light to her soul, and she said, "There is no supposing. He is the Messiah, He is the Christ; the heavens declare the glory of the Lord. There is no supposing!"

A Friend in Need

The cabman came up and said, "Where shall I drive you?" The Jewess stood a moment, and looked, and shrank back in awful dismay, saying, "I do not know." "But," said the man, "I must drive you somewhere." She said, "I do not know. I have nowhere to go." Suddenly there came to her, she knows not how, a name. She said, "I may have heard the name before, but I do not remember where." There came to her the name of Dr. Robinson. She did not know who he was, or where he was, but she just said, "Drive me to Dr. Robinson's home." "Certainly," said the cabman, and he drove her up to a house bearing a brass plate, which read, "John Robinson, D. D."

She was admitted, and there came to meet her a dear old Presbyterian minister. She said, "Is this Dr. Robinson?" "Yes." "I am a Jewess. I have accepted Jesus as my Messiah; I have been driven from home and cursed; I am without money; I am alone. I believe God has sent me to you. Will you help me?" "Will I help you? Why, bless your dear heart, we are just needing a daughter in our house. My dear, come down."

A beautiful little white-haired lady, his wife, came down. "My dear," he said, "here is your daughter. She is a converted Jewess; she has been sent out from home; she has been

driven away, and cursed; and she wants to know if we will help her." "Will we help you?" she said, and she drew her arms around her, "You have left one mother, but you have found another." The Jewess said, "There is no supposing He is the Messiah! Oh, He is the Messiah!"

In the Rescue Mission

She came into my life. She crossed my path, not so very many years ago, when I was looking for some one to follow me in the position of superintendent of the rescue work of the Central Mission in Melbourne. As soon as I saw her, I said, "It is you I want, and you have to come." "What for?" "To take charge of forty of the worst women that were ever either inside or outside of jail, poor, wretched, outcast sisters of the night. Will you come?" "I do not know how to do it." "Never mind. I will teach you. I know something about it. I have been working with them for a good many years. Will you come?" "Yes."

I saw that delicate, refined, cultured, converted young Jewess as she paced up and down the room at night with a frenzied opium eater, a drunken, outcast creature, who was raving

and tearing her hair. She said to me, "Lock me in with this woman all night." I said, "I am afraid to. I have to leave." "Lock the door, or we will not save her, and save her we must."

All night long this woman screamed and tore her hair. I am stating what is true when I tell you that she tore it out by the roots. She cursed the converted Jewess, and said, "I will kill you if you don't let me out—but don't let me out, will you?" "No." She paced up and down with her, saying, "God loves you. Jesus is the Messiah. He is able to save you. He saved me. Won't you let Him save you?"

As the morning broke, the poor, exhausted, wretched woman knelt at the bedside, with the Jewess beside her, and said, "Since you love me as you do, I believe that Jesus is the Messiah. There is no supposing. I know He is able to save me!" And salvation, and deliverance, and the opening of heaven came to this poor victim of sin, and she was savingly converted to God. As the morning broke, and those two came out from that room, there came with them a third One, and He was like unto the Son of man, Jesus, our Messiah, Glory be to His holy name!

True Womanhood

By William Parker

(From "The Fundamental Error of Woman Suffrage.")

IN CONCLUSION, we would give a brief summary of the elements and principles which govern the relation of man to woman under the title of "True Womanhood."

According to the story of creation the two parts, man and woman, or to use more correct terms—male and female—originally and spiritually formed one. But man's love was evidently turning in upon himself to such an extent that the Creator took his better parts and placed them in a more sacred vessel, that man may love that which is external to himself and thus draw his love out from himself and prevent what we term in physics a short circuit. For this reason woman is rightly called man's better half. Woman is therefore a part of man; and that which is a part cannot be greater than the whole. For man, in its largest sense, includes woman.

To define a true woman, especially in her relation to man, has been the despair of the saints and sages of all time. Probably the wisest man is the one who does not attempt it. A true woman, or a woman in truth, is the one who more nearly approaches the real principles of her nature as God has created her.

Woman and 1 Corinthians 13

Much of the thought and discussion upon this subject has been superficial, owing to the fact that the natural tendency is to deal with effects or conditions as they are, rather than with causes, or fundamental principles; things as God has made them and as they ought to be. Paul's chapter on love is the best description of a true woman that the world has ever had. You will observe in a study of the characteristics of love that it never asserts itself; it is always willing to suffer; and in its humility lies its real strength. By enduring all things it overcomes all things. In this respect it is indestructible. Love cannot so much as destroy itself, and this fact displaces and obliterates all other facts. At this point love becomes absolute; it is perfection; it is truth. Woman, in her relation to man, is an accentuation of man's better self. Man represents the positive or active element, and woman the negative or sympathetic element of life. In this respect they constitute the poles of life. It is a well established fact that all of the elements in the universe are contained in the individual. A man is the unit and the whole must correspond to that unit. Man has a predominance of the positive or ac-

active elements; and woman, the negative or passive elements; and there is a strong tendency, at the present time, for woman to become positive; this swings her out of her orbit, bringing her into conflict with other forces that are making such discord. Her advent into business and many other masculine pursuits gives evidence of this.

Woman a Love Producer

Woman having a predominance of the sympathetic is, by nature, a love producer; and, in all vocations that require more of the sympathetic, she is best suited. Man having more of the active principle has power, force; a growing and constructive energy. Woman nourishes and sustains this energy, as the negative pole sustains the positive. So God has created woman a helpmeet to man. To make comparisons as to relative importance or greatness is foolish, as each is greatest in his or her own sphere of action. Man's highest development is found in his own sphere, bounded upon all sides by the world manliness; and wherever this is, womanliness will be found at the opposite pole—the farthest from him, and yet, in love and sympathy, the nearest to him.

At no time in the world's history has woman had the liberty and freedom that she has today; and this is one of the unmistakable signs of the world's progress. But when she assumes the prerogative of power which belongs to man and seeks to dominate the world in all of its activities, as she is doing today, she then possesses the spirit of the beast and is like an angel of light fallen from heaven. This fact is the source of most of our domestic infelicity, which, like a tidal wave, has swept over the world. Suddenly released from restraint, "ungodly women are turning this liberty into an occasion of the flesh." It is true that men should shoulder their share of the blame; but it is a generally accepted fact that a bad woman will excel a man in wickedness, simply because she possesses more of the love element. Therefore, a woman is unnatural and unreasonable in her wickedness and will brook no restraint, on the same principle that an angel became a devil.

Woman in her true state is a helpmeet or servant to man, in the same sense in which "He that would be great should be servant of all." She should not seek her own glory but that of her husband. In general, the average wife is so busy with her own affairs and ambitions that she has no time to help her husband, or be in sympathy with his work; therefore the husband, lacking support, becomes an easy prey of crime and falls by the wayside.

The Modest Spirit Missing

We see manifest in the general deportment of our women today a great lack of the sympathetic element which is born of love. We

find less and less of that modest, retiring spirit that suffers long and is kind. We miss that indescribable flush of the cheek, trembling of the lip, or drooping of the eyelids, the natural coquetry of the heart which manifests the presence of that silent force, which gives birth to power, gives inspiration to thought, and removes mountains.

In place of this we have the bold effrontery, the loud clamor of women for suffrage and "equal rights" with men, which are in no wise akin to the spirit that "seeketh not her own." There are many good women who are exceptions to this rule, but there is no disputing the fact that this is the rule and spirit of the age. A woman's God-given heritage is spiritual power and not temporal power; and to surrender the spiritual for the temporal is to sell her birthright for a mess of pottage.

In the advent of women's clubs and societies innumerable, especially when they enter politics and seek to prevent crime by legislative force, woman swings clear out of her orbit; the world is thereby thrown out of balance and suffers an irreparable loss. For what the world needs at the present time is not more power, but more love; not more strength, but more sweetness. The true woman's ambition is not to be a great woman, but rather to be the mother of good men. The chief function of woman is motherhood. "Eve was the mother of all living."

We pine and languish for more old-fashioned mothers whose glory was not in their own strength, but in that of their husbands and sons; whose innate modesty suffered them not to be known to the world at large as seeking social prestige in the vain pomp, glitter and show of society. The true woman is not one of form, but of heart and nature. Her highest ideals are never material, and she sees more beauty in the smile of a child than in a fashionable dress, or the latest bonnet. She thinks rightly, acts rightly, is right; because consistent with her own nature she cannot be otherwise.

His "well done" is worth a shipful of "good-days" and earthly honors.—Rutherford.

Some one asked a Scotchman if he was on the way to heaven, and he said, "Why man, I live there; I am not on the way." That is just it; we ought to live in heaven. While we are walking in this world it is our privilege to have our hearts and affections there.—Dwight L. Moody.

We who learn to see God as He has revealed Himself in His Word are all satisfied with God, and in His dealings with us, we see how everything is for our good.—Muller.

Prohibition in the United States

A Denial That It Is a Failure

By Sir William M. Ramsay

(In "The Daily Chronicle," London.)

THE experience and testimony of Sir T. Dewar about the effect of the American system, as stated in the "Times" of April 1, is likely to carry weight, and the present writer, as the result of experience during three visits, would like to offer contradictory evidence. Sir T. Dewar, "who made an examination on the spot of the American system," says that it is an absolute failure. I write in the interest of truth, and not as an ardent abolitionist. Before I lived in America I was opposed to compulsory prohibition by law; and it was only in the end of November that I pledged myself to "total abstinence for the period of the war." I do not like the interference of one man or set of men in the affairs of another; and I have always felt it a humiliation to bind my future action by present pledges. But when any one says that prohibition in America has been an absolute failure I am bound to meet his statement with an absolute denial.

That abolition is not perfect, and cannot be made complete, is quite true. I could tell plenty of stories about the "blind tiger," and other ways of evading prohibition. In some towns, or in many, prohibition is so worked as to be equivalent to a very high duty on the sale of liquor. But the fact remains. Evasion proves the law, and the law is binding on the vast majority of citizens; the Americans are educated and therefore a law-abiding people of their own free will. The law stands, and the overwhelming majority obey it, as anyone who stays long enough to know the country is aware. After my first visit, which lasted only two months, I might have accepted his statement; after my second and third visits, lasting each nearly five months, I know that the statement is incorrect. There are many citizens, perhaps, who would prefer to have their drink; but they are either from laziness or from other causes unwilling to take the trouble, often considerable, sometimes only slight, of procuring liquor in a prohibition state.

-Evading the Law

On Sir T. Dewar's own story it appears that evasion is not so easy. He had to "try very hard for some whisky," and was long refused.



Sir William Ramsay

"At length, weary of being worried," the attendant in the Pullman car explained to him how he might get it at a certain station. Here he obtained it by conniving at smuggling and falsehood. Sir T. Dewar can get whisky anywhere, if he is determined to have it. The same energy and resolution which have enabled him to succeed in other things will enable him to find Dewar's excellent whisky when he wants it.

But the ordinary man is not so energetic and successful either as a merchant or as a purchaser of the commodity. The ordinary man in America is not brilliantly successful in business, but he obeys the law, and shares in the general happiness and prosperity of the country. The smuggler and the successful business man are energetic and determined; and they get their way, against or with the law. Sir T. Dewar has the knack of getting what he wants anywhere, and not merely in prohibition states. For myself I laugh with Sir T. Dewar at his stories of lawbreaking; but I respect the ordinary citizen who obeys the law.

My own testimony from what I have seen is that prohibition is practically beneficial. I have lived for weeks in a small American town of 4,000 inhabitants, in which on certain festive occasions (as I was told) the population was doubled by the influx of visitors; it is just an ordinary town, like many hundreds of others in the States. There has never been a policeman in it. Do away with prohibition; legalize the liquor traffic; crime and the policeman will come in at once. I give only one case; I could quote many facts.

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Voluntary abstinence and the influence of example is what I would like, as being theoretically best of all. But legal abolition is practically useful. To that belief I was converted by what I saw in America. For one reason, people here are not ready to set an example; it is not in the British character to pose as examples. Anyone can find abundant proof in official statistics, if he wants to find it.

"Wet" and "Dry" States

It may be doubted whether Sir T. Dewar's familiarity with the conditions is sufficient to give great value to his testimony. He says that he "worried" the life out of the conductor of a Pullman car in order to get whisky. It was not the conductor, but the attendant of the car whom he worried. Unless I am very much mistaken, the conductor, when this Britisher appealed to him for whisky, would tell him to go to the attendant, whose duty it is to look after the wants of passengers. It may be that the energy of Sir T. Dewar might so far impress that conductor as to make him listen; but any conductor whom I have known would treat me with contempt if I appealed to him on any such matter.

I speak from experience. When I lost a valuable article in a Pullman I invoked the aid of both; and the conductor, after sending me to the attendant, finally took active part

in the search; and I was officially informed afterwards by the Pullman Company that both the conductor and the attendant had done everything possible, and that both were among the company's most trusted employees. That was in a "wet" state. A friend who lived in a "dry" district always maintained that nothing was ever lost there. Looseness in little details like that makes evidence seem less convincing, and suggests that the witness was a superficial tourist rather than a careful investigator of social facts.

If abolition has been an absolute failure, why does the liquor interest resist it with such strenuous effort? I can admit that Sir T. Dewar may oppose such a measure from pure dislike of sham and pretense in law; I can well imagine that that is his character; but the trade as a whole is not actuated by such motives. Unless the liquor sellers know from the facts of America that abolition meant the practical extinction of their trade, they would acquiesce in the "blind tiger," and the other makeshifts, and would feel glad that their trade was safe. They could not get up such a tremendous agitation unless their pockets were in danger. The opposition of the liquor interest in America is every whit as strenuous as in Britain; and much money is spent by the trade in the struggle.

The Pittsburgh Union Bible Class An Encouragement to Prayer

By Mrs. J. B. Curry



L. W. Gosnell, Teacher

IN MANY cities and towns are individual Christians, or groups of Christians, who covet the blessings of Bible study for their communities. But because they are unknown in public life, the hope of any movement along this line is dismissed. To such Christians, the story we are about to narrate will bring great encouragement, showing, as it does, what may be accomplished by prayer.

Some years ago a few Christian women of Pittsburgh, who had come to a realization of the power of the Word of God in the life, became desirous that others should enter into the same blessing. They began praying that an opportunity might be opened up in that city that would allow many to gather for systematic study of the Bible.

After a long season of prayer, it was laid on the heart of one of the number to correspond with Dr. James M. Gray, Dean of the Moody Bible Institute, as to the feasibility of securing a teacher from the Institute should a class be

formed. About the same time a canvass was made among acquaintances who might be interested in such a project. The result was the gathering together of a large number who expressed their desire to study the Word.

The Evangelistic Committee of the city, composed of ministers from all the evangelical denominations, very kindly allowed the class to open work under their auspices, with teachers from the Moody Bible Institute. Under this supervision, the class was carried on last season. During the first term the attendance ran up close to seven hundred. Owing to peculiar local conditions, there was an interval of eight weeks before the class could open again. A short term was held, closing the middle of April, 1915, with an attendance of about four hundred.

The Evangelistic Committee, of which Rev. J. Sala Leland, D. D., is the efficient executive secretary, has been doing a great work in carrying on tent and open-air meetings and services in manufacturing establishments in various parts of the city. Many conversions have resulted, and some who have heretofore had no interest whatever in their salvation have become deeply interested. In view of the great possibilities thus open to them, the Evangelistic Committee felt that all their time and energy should be given to this more distinctly evangelistic work. Hence, the Union Bible Class was allowed to go on independently of the committee. The class looks back with gratitude and thankfulness to the interest and efficient help that Dr. Leland gave throughout the whole of last season.

The committee having the class in charge again requested the Moody Bible Institute to send a teacher for the present season. Rev. L. W. Gosnell was appointed, and under his leadership the class has taken up the systematic study of the Bible, beginning with Genesis. The opening session was held October 1, with an attendance of about four hundred, although the weather was unfavorable, the attendance the second week being five hundred and twenty-five.

Some things are notable in this class. Its members come from all sections of the city and from at least seventeen of the surrounding towns and villages, which are from two to twenty miles distant. Seventeen denominations are represented in the membership.

A spirit of eagerness to study the Bible (not things about the Bible) is manifest on all sides. People bring their Bibles and note books, and a very large proportion of the class are taking notes. Two German women, who can speak and understand English, but cannot read it, follow the lesson in their German Bibles.

A few weeks after the class closed last spring a gentleman who had attended sent a list of

names to a member of the committee, asking that notices be sent of the opening of the class the present term. The committee not only sent notices, but called on a few of these persons, all of whom are members of the same church. About the time the class closed last year, the pastor of this church was called to another field, leaving the pulpit vacant. The gentleman who had attended the Bible class was given charge of the midweek prayer-meetings. He gave second-hand the lessons he had received in the Union Bible Class and succeeded in creating such an interest that from that neighborhood many have been looking forward to becoming members of the class this year, in order that they may get the lessons "first-hand," as one put it.

The persons instrumental in starting the class feel that the work is entirely of the Lord, that it is distinctly in answer to prayer, and give thanks especially for His using such feeble instruments in its inception. Many individuals in the class are daily remembering the work in earnest prayer, and in at least two circles united prayer is being made. The teacher of the class found the people hungry for pure Bible teaching from the first meeting. There was no need to exhort them to be interested and to do the somewhat extensive reading of the Bible necessary in synthetic teaching. He was impressed that the hearts of those in attendance have been strangely unified in their desire to know God's word, although they gather from places far apart. He can find no explanation of this happy phenomenon save the fact that this work is the child of prayer. He goes to the class each week with a deep feeling of the sacredness of the task committed to him, and a new sense of the compelling interest and power of the Word of God itself.

There are signs of an awakening interest in Bible study in many parts of the land. We trust that this testimony may stimulate some to attempt larger things along this line than they have thought possible.

Chicago Laymen's Missionary Convention

By E. A. Marshall

THE Laymen's Missionary Movement, which launched its national campaign in a great convention in Chicago, October 14-17, reached the largest enrolment of delegates in its history of meetings in that city. Over 4,500 men were registered. This gathering was the first of at least seventy-five similar conventions to be held in the large cities of North America before the summer of 1916. continent to the Eskimos of Alaska, and from the university students of

strong appeals to the Christian forces of the country to arise and measure up to the greatest world-wide opportunity for preaching the gospel that the churches of America have ever known.

A large place was given to the frequently overlooked continent of South America. From the thousands of unshepherded European Christians in Argentina and Brazil, and the twelve million unevangelized Indians of the continent to the Eskimos of Alaska, and from

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the university students of Japan to the massed Armenians of Turkey, missions brought stirring appeals to the laymen of Chicago.

Great emphasis was placed upon the strategic position American Christians now hold in the evangelization of the world in view of the terrible loss of men and the expenditure

of money in the present European war. "Church attendance is composed almost exclusively of women," said one of the speakers who had recently returned from Germany, "and it will be a generation before the country will recover enough to do any extensive work on the mission field."

THE ADVANCE OF A DECADE

Thirteen Communions*

	1904	1914	Gain	Per Cent Gain
Communion Reporting.....	87,086	103,906	16,820	19.3
Communicant Membership.....	11,295,570	13,873,469	2,577,899	22.8
Church Expenses.....	\$83,930,464.00	\$127,446,377.00	\$43,515,913.00	39.7
Work in United States.....	12,065,814.00	18,693,789.00	6,627,975.00	54.9
Foreign Missions.....	5,913,653.00	11,068,517.00	5,154,864.00	87.1
All Missions and Benevolences.....	17,977,467.00	29,762,306.00	11,784,839.00	65.5
Weekly Average (Church Expenses).....	.159	.177	.018	11.3
Per Member (Missions and Benevolences).....	.53	.041	.011	36.6

*Baptist (North). Congregational. Disciples. Episcopalians. Lutherans. Methodist Episcopal (North). Methodist Episcopal (South). Presbyterian (North). Presbyterian (South). United Presbyterian. Reformed in United States. Reformed in America. United Brethren.

In the English Camps

By Mrs. Ralph C. Norton

WE HAVE just returned from a month in north Wales and Scotland, the most of that time spent in work in the camps with the recruits. As formerly, in the camps our meetings were held in the Y. M. C. A. huts and marquees, the secretaries, in almost every instance, co-operating in a splendid manner. In the month's work, I suppose at least a thousand men have professed to accept Christ, and some of the experiences we had with the soldier were truly blessed. I want to tell you of our last two meetings, in Scotland, under the shadow of King Arthur's Seat, at the threshold of Edinburgh, in King's Park camp.

You can picture for yourself the camp, the hundreds of little "bell" tents lying white in the moonlight, and the soldiers themselves moving to and fro, smoking, singing, busy with a hundred little duties after the day, devoted to drill and military discipline. On through the camp we moved on our way to the Y. M. C. A. tent, stopping occasionally to invite a passing soldier to the service which we were to conduct, until at last we reached the tent itself, which we were surprised to see was almost filled with men. We stopped to have a word with the secretary, then went to the platform to open the meeting, and soon had a song service in full swing. When after the song service, and the message, the appeal was given, there was a ready response and perhaps fifty men came forward to accept Christ. Afterward we distributed Testaments to all the men who in accepting them would agree to constantly carry and read them, and after this distribu-

tion was over, we tarried to talk personally with the men who wished a farther word. One soldier told us with tears in his eyes, that he was a backslider, but tonight had come, as I had sung to them, "Back to his Father and Home." He had been formerly a Sunday-school superintendent and teacher, and asked us as a great favor to write to the present superintendent of his Sunday-school to tell him of his returning to the Lord.

"King's Own Scottish Borderers"

On the second night of our visit to this camp, the spirit was even deeper, and at the close the men were invited as formerly to come to the front if they desired to acknowledge Christ as their Saviour, and not only did they come in larger numbers than on the previous night, but at my husband's invitation, they knelt reverently before the platform, and repeated after him a prayer of surrender and consecration of themselves to God. Mr. Darling, the secretary, said to us afterward, "I would not have believed it possible to get these men of the 'King's Own Scottish Borderers' to take such an open and definite stand for Christ." A soldier of this regiment who was an officer in the Salvation Army, and who was absent at the time of our meetings told us afterward that the men who had made decision, had been coming to his tent in groups, to tell him of their new experience, knowing how glad and thankful he would be.

We have returned to London for further work in the hospitals. There are not so many men coming in now from the western front but many from the Dardanelles. And I can not

get used to the horror of their suffering, nor to the sight of these poor young fellows so terribly maimed and crippled, as I see them often hobbling about on crutches or wheeled about the corridors of the hospitals in wheeled chairs. They are so brave and uncomplaining but I know as they face the future they are thinking long thoughts. Many an interesting story they tell us of heroism on the battle field, and they listen gladly in return to our message, and accept only too gratefully the little Testament and the colportage book, they have plenty of time to read.

"It's All Right With Me"

One story I want to relate to you that was told me by a Scotchman, William McDonald, when we saw him at Endell Street military hospital. He accepted from us very gladly a Testament, and told us his story. He and his brother had come to Canada from Scotland just eight years before and settled on a farm in Saskatchewan. They were neither one of them young men and neither one married. "But," he said, "we were both brought up right, to love the Bible and to go to church and Sunday-school, so out on our little farm, although we were too far from a church to attend, we read our family Bible and had our prayer, night and morning, and when friends at a neighboring farm held a prayer service, we were glad to be present. When the war broke out we both enlisted, and were sent to the front together, and it was our good fortune to be placed side by side in the trenches."

"There," he said, "we had our family prayers night and morning just as we used to have, at our little farmhouse in Canada. One night came, when our captain came to us to tell us that we must charge a wood in which the Germans were lodged. It was near La Basse, and it would be serious business. At ten o'clock we were to charge, and just when the order was given, my brother turned to me, and said, 'You heard what the captain said, brother, it's likely to be a serious business, but if anything should happen and I do not return, you know it's all right with me.' As the order was given and we leapt from our trench, I saw him just ahead of me, but soon in the awful time that followed, I lost sight of him. In this engagement I received my wounds, and my brother was reported missing, and later found to be among the killed. But, madam," he finished, "although it's going to be lonely going back to the little farm in Canada without my brother, yet as long as I live, I will have the comforting memory of those last words of his." When he accepted the Testament, he said, "You can see now why I should be thankful for this little book, for we lost in the trenches the Bible that we brought out with us from home." Yes, and he had proved for himself what was the comfort and strength that this Book of Books imparts, and as never before he will prize it.

Note: The Christian Workers Magazine will forward gifts, small or large, for buying Testaments for the soldiers. One man sending \$5 the other day said: "Send these testaments to the trenches as quickly as possible."



Group of soldiers at Conway Camp, North Wales. The men are holding up the New Testaments given them by Mr. and Mrs. Ralph Norton

Practical and Perplexing Questions

Answered by the Editors

WHAT CHRISTIAN SCIENCE TEACHES

Question: Will you please tell me briefly what Christian Science teaches on the birth and Deity of Christ, the atonement and how man is saved, etc.?

Answer: It is impossible for us to reply to this question in the brief space allotted in this department further than to say that Christian Science denies the Deity of Christ, the atonement by Christ and salvation through Christ. We recommend to this inquirer a small book covering all these questions in a simple way and entitled, "The Antidote to Christian Science," by James M. Gray, which can be obtained through the Bible Institute Colportage Association, 826 North LaSalle Street, Chicago, for 75 cents. We are sending this inquirer some pamphlets on the subject which may be also of advantage.

MIND, SOUL AND SPIRIT

In this answer several questions are combined, the nature of which may be judged by the replies.

"Mind" is used in the Bible in many senses, e. g., understanding, thought, feeling, heart, will; the context determining in each case.

"Soul" is that element in man's nature next lower than the spirit, by which he has self-consciousness, i. e., reasons and wills. It can not be localized.

"Spirit" is the highest element of man's nature by means of which he has God-consciousness, i. e., loves and worships God (1 Cor. 2:13-16; 1 Thess. 5:23; Heb. 4:12). In Ecclesiastes 12:7, it means the imperishable part of man, that which survives after the body is resolved into its original elements. As to whether it has a body "other than that of flesh and blood," we can only reply that Christ after His resurrection spoke of His body of "flesh and bones." The Bible also speaks of a "spiritual body," and a "glorious body," but what these terms mean it is impossible to say.

The Bible does not say that the combining of the Spirit of life with the dust of the ground produced a third element, the soul, but it comes pretty near it. Read the story in Genesis again. This union of the body, soul and spirit in man becomes suspended at death.

BE PLAIN

Question: I fear I do not understand the conditions. What does Jesus mean by, "he that heareth my word?" I am seventy years

of age—be plain. Suppose we partake of the Lord's Supper and other gospel requirements?

Answer: When Jesus says, "he that heareth my word." He means, "he that believeth my word when he hears it." To believe His Word is to trust the salvation of your soul upon it. His Word says that He died in your place and bore your guilt and paid the penalty of your sin upon the Cross. Do you believe that? Then if you do, why are you not at peace on that matter? The longer you doubt the truth of what He said and did, and are troubled by fears and anxieties concerning it, the more you dishonor Him.

You speak of partaking of the Lord's Supper and other gospel requirements; these things are right and proper for one who is saved through the work of Christ which he has accepted by faith. By these things we show our obedience to and love for Him. But these things are not the ground of our salvation, but grow out from it. We are saved only by the shedding of His blood in atonement for our sins. Believe that, rest on that, and enter into the joy of it.

MORMON ERRORS

Question: Will you explain the errors of the Latter Day Saints and how they differ from the Mormon church? How would we deal with a believer in their teachings?

Answer: The Mormon church and Latter Day Saints are identical. There have been some schisms in the Mormon church although the great body of that church resides in Utah and adjacent regions. Among the errors of Mormonism are these: There are many gods of whom Adam is the god of this world and should be worshipped. Gods are male and female and have fleshly bodies. The doctrine of the trinity is denied and Christ is spoken of as simply a human being, born as all other human beings are born. They deny the fall of mankind in Adam, and consider the experience of Adam and Eve to have been an advantage to the race. They have no conception of the atonement and believe that salvation is by deeds and ordinances only. They claim, also, that the book of Mormon was given on plates of gold, a claim that has been disproved many times. For further information, write the Utah Gospel Mission, 1854 E. 81st St., Cleveland, O., for "Mormonism of Today and Its Remedy," price 10 cents. Write Rev. J. E. Mehaffey, Batesburg, S. C., for "Positive Proof that Mormonism Is a Fraud," price 15 cents.

GOD REPENTING AND NOT REPENT-ING

Question: Please explain the word "repent" in Genesis 6:6 and 1 Samuel 15:11 in the light of Numbers 23:19 and Malachi 3:6. In the first two God is said to repent, while in the last two the statement seems to be contradicted.

Answer: The answer is that in these cases the real change is in man and not in God. As Dr. Joseph Parker puts it: "All the government of God is founded upon a moral basis; when moral conditions have been impaired or disturbed, God's relation to the matter in question is of necessity changed; and this change, justified by such reasons, could not be more conveniently expressed than by the word, repentance." We thus see, as another expresses it, that it is because God is unchangeable that He is said to repent. (See "Bible Problems Explained," by James M. Gray.)

To use an illustration of Dr. R. A. Torrey in "Difficulties in the Bible," taking the case of a railway station that remains stationary relative to a train that moves along the track in front of the station. "When the train begins to move it is to the east of the station (say), but as the train moves westward it is soon west of the station. The only way in which the station could maintain the same direction relative to the moving train would be by moving as the train moves. If the station is unchangeable in its position, its direction relative to the train must change as the train moves. So it is with God's attitude toward man."

EATING PORK

Question: Why was pork forbidden as a food (Lev. 11:7; Isa. 65:4, etc.)?

Answer: Not because it is a sin in itself to eat pork, and not because it is always and necessarily unwholesome, although it is proper to add, that a food which may be wholesome in a climate like ours, might be very unwholesome in one like Canaan. The reason it was forbidden finds its explanation in God's purpose to separate Israel as a nation from every other nation that she might become a witness to Himself and His holy character. Nothing separates one people from another more effectively than their food habits.

Of course there were certain marks by which animals which were thus unclean for Israel to eat were marked off from other animals which were not unclean; but as Kellogg says, these marks were selected simply from a practical point of view as of easy recognition by the people, and not by any means because they themselves were the ground of the animals' uncleanness. To quote him exactly: "We are not for a moment to think of cleanness or uncleanness as casually determined, for instance, by the presence or absence of fins or scales, or

by the habit of chewing the cud and the dividing of the hoof, or the absence of these marks." ("Commentary on Leviticus," p. 280.)

Yet while admitting this, we see an additional fitness in the characterization of swine as unclean, because they commonly exist in unclean surroundings as compared with other food animals, and also eat unclean food. Many Gentiles today refrain from eating pork for these reasons, and yet they might eat it if they wished to do so, without violating any divine command, as we understand the subject.

BRIEF MENTION

Rev. G. A. Eaton, Colo.: We had no reason to question the explanation of the word "us" in Dr. Seiss' "Lectures on the Apocalypse," volume 1, page 264. Moreover he says that in the case of another interpretation, the sense is the same.

D. E. H. Uxbridge, Mass.: Your inquiries concerning the Anglo-Saxon race as descendants of the lost tribes of Israel were answered in our July issue of this year.

J. G. Beaumont, Cal.: Your inquiries concerning the parable of the virgins were answered in our July issue of this year.

F. W. S., Trinidad, Colo.: The first day of the seventh month marks the religious year of the Jews, and the first day of the first month the civil year. There is no connection between the New Year and the time of the flood.

C. C. K., Mars Hill, Me.: Romans 11:26 does not refer to the Jews who have passed away in the interim, i. e., they will not be raised and have another chance of salvation. That which is referred to is the whole nation existing on the earth at that time, which will experience a national conversion so to speak, as distinguished from the present conversion of individual Jews.

A Student (locality unknown): The social system of the Old Testament is that which God revealed for the government and blessing of the Jewish nation, and which is found chiefly in the Pentateuch.

F. T. W., Rock Island, Ill.: To reply to your question about infant baptism would bring denominational controversy into our columns which we think it wise to avoid.

Rev. D. A., Antigo, Wis.: Your allusion to Paul's words, 1 Thessalonians 5:3, is strikingly applicable to the spirit of these times in a broader sense than that which you indicate; and, as you kindly suggest, it may be a theme for more particular consideration by us one of these days.

L. J., College View, Neb.: Probably your inquiry about Seventh-day Adventism was replied to sufficiently in the article of the Rev. Mr. Canright in our last issue. Otherwise we would recommend you to address him directly at Grand Rapids, Mich.

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

EPISTLE TO THE ROMANS

Lesson 4

Man in Relation to the First Adam and the Second Adam Romans 5: 12-7: 6

1. "Wherefore" leads back to chapter 3, where the apostle is referring to the sinful condition of all men. It was by one man that sin entered the world bringing physical death as a penalty, and that all have sinned is proven by the fact that all have paid that penalty (v. 12). To be sure the law was not given to Moses till Sinai, but as "death reigned from Adam to Moses," it is evident that there was a transgression of another law than that written on stone, for "sin is not imputed when there is no law" (v. 13). For the nature of this other law compare again 2: 15.

2. But as sin came through the first Adam, so the gift of righteousness came through the second Adam. It was just one offense that brought the condemnation, but the gift of righteousness covers "many offenses" (vv. 16, 19). It was the giving of the law at Sinai that revealed how many these offenses were (v. 20) for "by the law is the knowledge of sin" (3: 20). Nevertheless, though sin was thus seen to abound, yet "grace did much more abound" (v. 20). "Sin" as used here is different from "sins," the former referring to our fallen nature, and the latter to manifestations of that nature.

3. What Paul had said about grace abounding where sin abounded, might lead an un-instructed mind to infer that it put a premium on sin. Or in other words, if man were justified by faith only, what provision was made for a change of character? How did salvation by grace affect one's experience as well as his standing before God? Chapters 6 to 8 work out this thought as follows:

(1) The believer is identified with Christ in His death and resurrection (6: 1-10). The baptism into Jesus Christ (v. 3), is the penitential experience which becomes the birthright of every believer the moment he believes. He is then baptized by the Holy Spirit into the body of which Christ is the Head (1 Cor. 12: 13); and being so baptized he is considered as one with Christ as any member of the human body is one with the head of that body. This means, of course, that he is regarded in God's sight as having died when Christ died—he was "baptized into His death." The sequel, however, must be equally true, and he is regarded

as having risen from the dead when Christ rose. Hence he is now in a legal or judicial sense walking before God "in newness of life." Being dead he "is freed from sin" (v. 7), i. e., having legally died in Christ when Christ died just as every member of a body dies when its head dies, he has paid the penalty of his sin in Christ and having now arisen in Christ after the payment of that penalty, "death hath no more dominion over him" (v. 9), he has not again to pay the penalty of sin.

(2) It is now his duty to reckon this to be true, and no longer to allow sin to reign in his "mortal body" (v. 11). The way to accomplish this is not by efforts and resolutions on his part, but by yielding his new life unto God. He yields his new life by yielding the members of his body unto God—his eyes, ears, tongue, hands, feet, brain, etc. (v. 13).

(3) The result will be his deliverance from the dominion of sin—God will see to it (v. 14). The old relation of the man to the law of sin, and his new relation to Christ are illustrated by the effect of death upon servitude (vv. 16-23). The old servitude was rendered to sin the end of which was death. But death in another form, i. e., crucifixion with Christ, has now intervened to free the servant from sin, and enable him to become the servant of God, with "fruit unto holiness and the end everlasting life" (v. 22). The relationship is next illustrated by marriage (7: 1-6). Death dissolves the marriage relationship, and as natural death frees a wife from the law of her husband, so crucifixion with Christ sets the believer free from the law, or rather its penalty resting upon him on account of his sin.

"Newness of spirit" and "oldness of the letter" (v. 6) are expressions requiring a word of comment as we meet with them again in another epistle. By the "letter" is meant the Mosaic law, and by the "spirit" the powers and relationships of the new life in Christ Jesus (compare 2 Cor. 3: 6).

Questions on the Lesson

1. What is the significance of "wherefore" at the beginning of this lesson?
2. How is it proven that all men have sinned?
3. Did you compare 2: 17?
4. What is the distinction between "sin" and "sins"?
5. What thought is it that chapters 6-8 are working out?

6. What is the meaning of "baptized into Jesus Christ"?

7. How may the dethronement of sin be accomplished in a believer?

8. What two illustrations of this truth are employed in this lesson?

9. Describe "oldness of letter" and "newness of spirit."

Lesson 5 Victory.

Romans 7:7-8.

That part of chapter 7 on which we now enter is biographical, giving Paul's experience at a period when, though, regenerated, he was still living under the law and in ignorance of the deliverance to be had in Christ. It is a revelation that the believer possesses two natures—that of the first Adam received at his physical birth, and that of the second Adam received in regeneration by the Holy Spirit through faith. The man here described has been baptized into Jesus Christ, is judicially free from the law, and is walking in newness of life, and yet sin reigns more or less in his mortal body. How is he to be delivered from it? In chapter 6 Paul taught that it was by yielding oneself to God, as the result of which sin would not have dominion over him. In chapter 7 he shows in his own person the need of doing this, while in chapter 8 he describes the divine process by which the change from defeat to victory is thus produced.

1. He makes clear that the Christian believer is not made holy by the law (7:7-14). There was a time when as a Jew, he thought he had kept the law (Phil. 3:6), but now as a regenerated Christian he had come to see the law in a new light, i. e., as spiritual, and that which was not sin theretofore now became so. Then he had thought himself "alive" in a spiritual sense, but now he perceived that he was really dead.

2. He shows the conflict of the two natures under the law (vv. 15-25). He spoke of himself as "carnal" (v. 14), by which he meant that, as a believer, he was still more or less under the power of his fallen nature, i. e., he did things that were wrong and yet it was not the new Paul that was doing them but the old Paul, "sin that dwelleth in me" (vv. 17, 20). This "sin," this "old man" was like a dead body lashed to his back. Was there no deliverance from it? He thanked God that there was such deliverance through Jesus Christ.

3. This deliverance he now reveals (8:1-27). (1) It is through the Holy Spirit dwelling in the believer who sets him "free from the law of sin and death" (vv. 2-4). In his fallen state he was subject to a bias or tendency towards sin, the outcome of which was death.

But now as a regenerated man that bias or tendency is broken. (2) The Holy Spirit also gives him a spiritual mind to desire this new freedom (vv. 5-10). (3) And the spiritual power to exercise the desire (vv. 11-13). (4) And the spiritual motive to lay hold of the power (vv. 14-25). (5) And the spiritual wisdom to appreciate the motive (vv. 26, 27). The spiritual motive to lay hold of the power of the Holy Spirit for a life of victory, is that of our relationship to God as His children, which implies joint heirship with Christ. This heirship is so glorious in its full manifestation that the whole creation is groaning for it, because it means its deliverance from bondage.

4. The practical conclusion to be drawn from all this on the part of the believer is stated in verse 23—a conclusion which reaches into the glorified state (vv. 29, 30). The man whom God has called in Christ to be His, is already considered "glorified," so certain is that event to follow in his experience. No wonder that the challenges of verses 31-35 should follow. Read them in the Revised Version.

Questions on the Lesson

1. How is the latter half of chapter 7 described?
2. Of what is it a revelation?
3. What does chapter 8 describe?
4. What does 7:7-14 make clear, and how?
5. What is shown in chapter 7:15-25, and how?
6. By whom is deliverance from the power of sin wrought in the believer?
7. Name the fivefold process by which this is done.
8. What is the spiritual motive for a life of victory?
9. Quote the practical conclusion of 8:28.
10. How far does this extend in its application?

Lesson 6 Parenthesis Concerning Israel Romans 9-11

These chapters carry us back to the third where Paul proved the lost condition of the Jew as well as the Gentile. But if this were so it might be charged that the Old Testament promises to Israel had failed, which he now shows is not the case. His line of argument is threefold: first, some of Israel were already saved (chapter 9); secondly, all of Israel might be saved but for unbelief (chapter 10); thirdly, all of Israel would be saved ultimately (chapter 11).

1. Chapter 9 might be divided thus: (1) The apostle's solicitude for Israel (vv. 1-5), whose sevenfold privilege he names. There

is a difficulty of interpretation in verse 3, which might be helped by a slight variation in the translation, which some have rendered: "I have great heaviness . . . for my brethren (for I myself were wishing to be accursed from Christ)." The thought may be that he is expressing sympathy with them in their spiritual darkness, because he was once in a like case. (2) The fact that some of Israel were saved (vv. 6-13). The Word of God had taken some effect for there were Israelites who had believed, and were now counted not only as Abraham's natural posterity but his spiritual children. This principle of selection was illustrated in the choice of Jacob over Esau. "Hated" (v. 13), must not be understood of arbitrary wrath, but only as expressing choice. (3) The sovereignty of God in such a choice is defended (vv. 14-24), for His mercy is under His sovereign will. The reference to Pharaoh must not be understood of arbitrary action on God's part, but as involving the free choice of the wicked monarch. God did not put forth effort to change that choice, so that the hardening of his heart was the penal consequence of his folly. (4) The Old Testament predicted the rejection of Israel and the calling of the Gentiles (vv. 25-33). (Compare Hos. 1: 10, 2: 23; Isa. 10: 22, 23, etc.)

2. The whole of chapter 10 shows that the rejection of Judah is due to their unbelief, i. e., to their desire to work out under the law a character or righteousness which would satisfy God, instead of accepting a righteousness from Him by faith (vv. 3, 4 compare with v. 10).

3. Chapter 11 shows that the setting aside of the nation has not been perpetual. In the first place, there was a remnant of the faithful even at the present time, of whom the apostle was one (vv. 1-6). Indeed, there always had been such a remnant. There was one in Elijah's day (compare vv. 2-7 with 1 Kings 19: 18). There was one in Isaiah's day (Isa. 1: 9). During the captivity there was such a remnant, and at the end of the 70 years a remnant returned to the land. Look at Luke 2: 38 for one at the period of the first advent of Christ. There are believing Jews in our day who constitute such a class, and we have seen in our Old Testament studies that the prophecies focus on the deliverance of the remnant during the tribulation (Rev. 7: 3-8). It is of the hopes and fears of this last-named that the millennial Psalms treat.

In the second place this chapter indicates that the national blindness of the Jews had been foretold (vv. 7-10). But in the providence of God it gave an opportunity to the Gentiles (vv. 11, 12), which the latter are warned to profit by (vv. 13-22). Throughout this warning there are several intimations of the restoration of Israel as a nation (vv. 12,

15, 16). This is what is meant by "their fullness," "the receiving of them," etc. The "first-fruit" and the "root" are Abraham, and the "lump" and the "branches" the offspring that came from him.

Finally, it is definitely stated that the nation shall be restored (vv. 23-36), by which is meant the faithful remnant at the end of the age. The "fulness of the Gentiles" (v. 25) means the completion of God's purpose in them at that time, i. e., the whole body of Christ, the church, will have been called out from among them, and caught up to meet Him in the air (1 Thess. 4: 13-18). Observe the reference to Christ's second coming in verse 26, and to the fulfilment of God's original promise to Abraham in verse 29. "Without repentance" means without a change of mind on His part.

Questions on the Lesson

1. To what part of the epistle does this lesson carry us back?
2. What possible charge is it intended to refute?
3. Give the refutation in outline.
4. Name the seven great privileges of Israel.
5. How is 9: 3 sometimes rendered?
6. How is the hardening of Pharaoh's heart to be explained?
7. What explains the rejection of Israel as a nation?
8. Trace the history of the remnant of Israel in the Bible.
9. What is the meaning of the "fulness of the Gentiles?"

Lesson 7 Practical Application Romans 12-16

1. In the sixth chapter Paul revealed the secret of experimental sanctification as the yielding of one's self unto God, in which case sin would not have dominion over one, while in the eighth he showed the divine process of that sanctification as the work of the Holy Spirit in the believer. Having now finished the doctrinal part of his epistle, he returns to what he then said (chapter 6), and exhorts to that yielding on the ground of the "mercies of God" of which he had been speaking throughout (12: 1, 2). The presenting of our bodies is the same as the yielding of our members in chapter 6. This exhortation is followed by a promise that we shall not be "conformed to this world," but be "transformed by the renewing of your mind." In other words, the Holy Spirit will do His work in us as the result of which we shall experience, i. e., do, the "good, acceptable and perfect will of God."

2. The verses, and indeed the chapters that follow to the end of the epistle, indicate the ways in which this will should be done: (1) In the exercise of spiritual gifts as members of the body of Christ (vv. 3-8); (2) in our social duties as Christian brethren (vv. 9-16); (3) in our general conduct towards the world (vv. 17-21); (4) in our subjection to human governments (13:1-14); and (5) in our ecclesiastical relations concerning doubtful things (14:1-15:13).

3. This last will repay further exposition. "Him that is weak in the faith," is the Christian brother with scruples on matters of Christian practice, such as the eating of meats and the observance of fast days (14:1-9). He is not to be denied fellowship on that ground, since he is thus walking out of regard to God's honor. On the other hand, he is not to judge the brother who does not see the particular matter just as he does. The whole question of judging or criticising one another then comes under review (vv. 10-11), after which the apostle turns to the consideration of the "strong" brother who does not possess these scruples. He has a right to his Christian liberty in the premises, but he should not press it to the point of "stumbling" his weaker brother (vv. 13-18), but seek peace (vv. 19-21). If he has the "faith" to believe that he is at liberty as a Christian to do thus and so, let that be a matter between him and God, but let him be careful lest in openly exercising that faith or Christian privilege he does not bring himself under self-judgment (v. 22). If he has a doubt about his liberty in the premises, he had better not "eat," as that will thus condemn him. To insist on his liberty when he is in doubt about it is "sin." The better plan is to follow Christ's example (15:1-4), which is the apostle's prayer for them (vv. 5-7). (The difficulty as to the strong and the weak had probably arisen between the Jews and Gentiles, which may explain the remaining verses of this section, 8-13).

4. The epistle concludes as follows: (1) A reference to the apostle's special ministry to the Gentiles (15:14-21); (2) another expression of his desire and purpose to visit Rome (vv. 23-33); (3) individual remembrances, in which it is interesting to observe the references to Paul's personal acquaintances and relatives (16:1-16); (4) a warning and exhortation (vv. 17-20); (5) friendly greetings, a benediction and an ascription of phrase to God (vv. 21-27).

In this last, Paul incidentally mentions "my gospel," and also "the mystery which was kept secret since the world began, but now is made manifest" (vv. 25, 26). Just what this "mystery" is as distinguished from the "gospel," will appear more particularly in the epistles to the churches at Ephesus and Colosse, although chapter 6 of this epistle gave

us an introduction to it in the believer's identification with Christ. The full truth of the mystery is found in a right conception of the church of Christ as distinguished from the kingdom of Israel, and the union of Jew and Gentile believers in this age in that mystical body or which Christ is the Head.

Questions on the Lesson

1. To what chapter, and what thought in that chapter, are we carried back by the beginning of this lesson?
2. What is the promise attached to the yielding of our bodies to God?
3. What will be the result of the renewing of our minds?
4. In what ways is our doing of the will of God to be shown?
5. Who is meant by "Him that is weak in the faith"?
6. Why should he not be denied Christian fellowship?
7. What is the Christian obligation of the "weak" brother?
8. What is the caution given to the strong brother?
9. Give an outline of the conclusion of this epistle.
10. What is the explanation of the "mystery" here named?

THANKSGIVING DAY PROCLAMATION

President Wilson has designated Thursday, November 25, as Thanksgiving Day. Among other reasons for thankfulness he says:

"Another year of peace has been vouchsafed us; another year in which not only to take thought of our duty to ourselves and to mankind, but also to adjust ourselves to the many responsibilities thrust upon us by a war which has involved almost the whole of Europe. We have been able to assert our rights and the rights of mankind without breach of friendship with the great nations with whom we have had to deal, and while we have asserted rights we have been able also to perform duties and exercise privileges of succor and helpfulness which should serve to demonstrate our desire to make the offices of friendship the means of truly disinterested and unselfish service.

"Our ability to serve all who could avail themselves of our services in the midst of crises has been increased by a gracious Providence, by more and more abundant crops; our ample financial resources have enabled us to steady the markets of the world and facilitate necessary movement of commerce, which the war might otherwise have rendered impossible, and our people have come more and more to a sober realization of the part they have been called upon to play in a time when all the world is shaken by unparalleled distresses and disasters."

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Prophecy and the Lord's Return

L. W. Gosnell

"WILL CHRISTIANITY PERISH FROM THE EARTH?"

By Rev. Harry D. Mitchell, D. D.

[The following article appeared in "The Methodist" of September 16, 1915. The writer is a well known member of the Baltimore Conference of the Methodist Episcopal Church, and his stirring words are well worth the attention of Christian workers everywhere.]

The caption of this article was the first sentence of the leading editorial in "The Methodist" of last week. It startled us. It was a new note in the editorial columns of this paper. To be sure the writer rejoiced in the victories of education, prohibition and civic righteousness, but wondered, in view of the conditions abroad in the world today, what would be the end. It is refreshing to discover that the editor of our local church paper is facing the facts bravely and realizing that shoutings amid disasters, the suppressing of facts in face of defeats, can no more stimulate God's people to service and sacrifice, and sinners to repentance, than did the foolish policy of the London papers, which refused to acknowledge the strength of England's foe, arouse the young men to enlist for war. The London "Saturday Review" calls such a policy "The Optimist Nuisance."

In the estimation of the writer, in view of the prevalence of worldliness in the church, the decline of church attendance and the so-called collapse of Christian civilization, it is folly to be shouting victory when the opposite is true. It is also a serious discouragement to brand folks as "pessimists" who tell the truth about the moral and spiritual condition of the world and who face squarely the crisis through which the church is now passing. Is "everything all right"? That is not the calm judgment of the student of the times. The signs of the times are ominous. Everything is not all right, but it remains for the Lord Jesus to make things right. If we are not mistaken, according to Scripture, this age is slated to end in judgment and the unbelievers and the unrighteous must face the wrath of the Lamb. The church may be set aside, as was Israel, but the Christianity of Jesus Christ must triumph because He is to be King of all the earth. The wicked shall be turned into hell, but the righteous shall shine as the stars in the diadem of His glory.

What a mission is ours in this present day! It is our duty to warn them to flee from the wrath to come. It is our duty to fearlessly announce that this world "lieth in wickedness." It is our duty to cry, "Escape for your life." We must urge men to repent and we must an-

nounce the truth that salvation from sin is alone through the atonement of Jesus. This is the burden of the Scriptures and it was the dream of Bunyan. With tears and strong pleadings it becomes us to urge men to be reconciled to God. Nowhere in the Scriptures is there a statement that the whole world will be converted before the coming of the Lord Jesus. Our mission is to offer to all men the privilege of salvation, and to "look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Commercialized Christianity will perish from the earth, but the Christianity of the Sermon on the Mount will fill the whole earth. "Come, Lord Jesus; come quickly."

WAS WESLEY A PREMILLENNIALIST?

The subject of the Lord's return was not prominent in John Wesley's ministry, as he was raised up rather to revive the doctrine of justification and sanctification by faith. However, there is reason to hold that he occupied premillennial ground and we present a summary of the evidence from "Messiah's Herald":

"Wesley's 'Notes on the New Testament' are standard in most quarters. Though sometimes obscure, it is easy to show from them his premillennial faith and that he expected Christ's reign below would long since, in 1836, have begun. In other places Wesley is plain. Tyerman, who wrote the best and most reliable life of this good man, settles the question as to whether he followed Whitby or the first Christians.

"Rev. Thomas Hartly, rector of Winwick, had, in 1764, written a work entitled, 'Paradise Restored; or, A Testimony to the Doctrine of the Millennium,' and had therein advocated its speedy coming. Wesley read the volume, and wrote the author, saying, 'Your book on the millennium was lately put into my hands. I cannot but thank you for your strong and seasonable confirmation of that comfortable doctrine, of which I cannot entertain the least doubt, as long as I believe in the Bible.' This letter went into the 'Methodist Magazine,' and later into Tyerman's volumes. Then Tyerman makes the following very important observation: 'With such a statement, in reference to such a book, there can be no doubt that Wesley, like his father before him, was a millenarian, a believer in the second advent of Christ to reign on earth visibly and gloriously for a thousand years. This is a matter which none of Wesley's biographers have no-

ticed; and yet the above is not the only evidence in support of it.

"Rev. Dr. William Nast, the commentator, now a very aged Methodist minister, after naming other men of learning who were premillennialists, candidly says: 'I admit that the Methodist church is not so largely represented, and that at present premillennial views are unpopular among us, but it was not always so. Both John and Charles Wesley, Dr. Coke, as well as Fletcher and Whitefield, occupied premillennial ground.' To these names Nast might have added Taylor, Toplady and Sutcliffe, who were all of the same belief. There is other proof relating to Wesley. But enough is given to establish the fact that he believed the second advent of our blessed Lord would precede the glorious millennium."

THE RESTORATION OF ISRAEL'S WORSHIP IN THE MILLENNIUM

Students of prophecy are sometimes perplexed by the closing chapters of Ezekiel, which foretell the restoration of the temple and worship of Israel in the millennium. It seems a retrogression to return to the offerings of the law since Christ has already come. We find some illuminating remarks on this subject in Dr. Andrew Bonar's fragrant commentary on Leviticus. Speaking of the rites of the ancient law, he says:

"Had Aaron, or some other holy priest of his line, been 'carried away in the spirit' and shown the accomplishment of all that these rites prefigured, how joyful ever afterwards would have been his daily service in the sanctuary. When shown the great antitype, and that each one of these shadows pictured something in the person or work of that Redeemer, then, ever after, to handle the vessels of the sanctuary, would be rich food to his soul. It would be 'feeding beside the still waters and in green pastures.' For the bondage of these elements did not consist in sprinkling the blood, washing in the laver, waving the wave-shoulder, or the like; but in doing all this without perceiving the truth thereby exhibited. Probably to a true Israelite, taught of God, there would be no more of bondage in handling these material elements, than there is at this day to a true believer in handling the symbolic bread and wine through which he 'discerns the body and blood of the Lord.' * * * It must have been thus that Paul himself employed his thoughts while 'purifying himself' in the temple, and engaging in the other ordinances regarding vows (Acts 21:26). His thoughts would be on the antitype; and possibly the actual performing of these rites by a fully enlightened soul might lead to some

distinct views of truth contained in them, which would have escaped the observation of a mere spectator. And, if we may throw out a conjecture on a subject where millenarians and anti-millenarians are alike at sea—is it not possible that some such end as this may be answered by the temple which Ezekiel foretells as yet to be built (chap. 40, etc.)? Believing nations may frequent that temple in order to get understanding in these types and shadows. They may go up to the mountain of the Lord's house, to be there taught His ways (Isa. 2:3). In that temple they may learn how not one tittle of the law has failed. As they look on the sons of Zadok ministering in that peculiar sanctuary, they may learn portions of truth with new impressiveness and fullness. Indeed, the very fact that the order of arrangement in Ezekiel entirely differs from the order observed in either tabernacle or temple, and that the edifice itself is reared on a plan varying from every former sanctuary, is sufficient to suggest the idea that it is meant to cast light on former types and shadows. Many Levitical rites appear to us unmeaning; but they would not do so if presented in a new relation. As it is said of the rigid features of a marble statue, that they may be made to move and vary their expression so as even to smile, when a skilful hand knows how to move a bright light before it; so may it be with these apparently lifeless figures, in the light of that bright millennial day."

OLD-FASHIONED SINGING CLASS.

In thinking up the ways of spending the long winter evenings, why doesn't someone propose an old-fashioned singing school? We notice one has been started as a part of the school system of Kenosha, Wis. Sensible idea. It is educational. It mixes joy with knowledge. It puts the mind under the direction of the spirit. The greatest educational influence is association, and could there be any finer association than a lot of boys and girls, young ladies and gentlemen, learning the machinery of song and trickling their joys along the bars, the scales and notes? As a sport it beats anything, and besides, it glows with the sunshine of knowledge.

A good, old-fashioned singing master, who knows little beyond do, ra, mi, fa, can do as much good in a community as a professor of ceramics or Greek, because he turns his intelligence into joy and vice versa. Isn't there such a man around, pining for something to do? Or has the art of music been lost in sport and picture shows? We are not crazy about joining things, but we do believe we would join an old-fashioned singing class if one were started near by.—Ohio State Journal."

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International Sunday-school Lessons

James M. Gray

November 14

The Great Temperance Example

Daniel 1: 1-21

Golden Text.—“Watch ye, stand fast in the faith, quit you like men, be strong.”—1 Corinthians 16: 13.

While this is the lesson for the World's Temperance Sunday, let us be true to it, and teach its text just like any other lesson. The temptation is to run away from it, and tell one or two temperance stories, or give an argument for prohibition, or present statistics about the saloon, which is easier than to expound Scripture. But the true teacher will stick to his text, and if he be really alive in the Holy Ghost he will jealously guard the precious time committed to him that it may be used for the Bible which that same Holy Ghost has inspired. He lives and moves in the words of Scripture as the blood pulsates in the human body. The other things have their place, and it is an important place which we must not minimize, but the living Word of God is in a class supremely by itself.

Verses 1 and 2 give the broad historical setting. Read in connection with them 2 Kings 24: 1, and 2 Chronicles 36: 5-7. Jehoiakim was one of the successors of Joash of our last lesson who lived and reigned about 250 years later. Judah had been on the down-grade spiritually for a long while, and the time of her punishment at the hands of the Gentile nation of Babylon had arrived. Israel, or the kingdom of the ten tribes, had been carried into captivity by the Assyrians more than one hundred years before, but Judah had learned nothing by her sister's calamity. The first installment of her own captivity now takes place.

Verses 3-7 give a detail of that captivity. The “eunuchs” were distinguished servitors of the king in his palace, and at his court, not a few of whom, as in this case, were captives of royalty or the nobility taken in war. “Children” (v. 4) means young men, and it will be seen that besides their noble blood, other physical and intellectual qualifications were required. Moreover, even they must go through a certain regimen and training for a long period before being prepared for their exalted station (v. 5). The changing of names under such circumstances was a common practice (compare Gen. 41: 45).

Verses 8-10 contain the gist of the lesson. Daniel's purpose, remember, was a religious

one, it grew out of his devotion to God. He would “not defile himself.” This is the motive that gives real power to any temperance reform. Some men give up drink because it poisons their bodies, or brings personal or domestic troubles upon them, or lessens their earning power, or something of that kind. This is good so far as it goes, but the dog sometimes “is turned to his own vomit again; and the sow that was washed to her wallowing in the mire” (2 Pet. 2: 22). Moreover, a man may forever give up drink for these reasons and still be a lost man. Only he who gives up because of the new life of God in him is absolutely sure for time and eternity. This is the reason why the preaching of the gospel is the most important thing, because thereby men are saved. We should not speak against signing the pledge, neither fail as Christian citizens to do what we can to abolish saloons, but always put first things first, and not permit reform to be substituted for regeneration.

But Daniel is an example, not merely of a temperance man, but a total abstainer, two things between which there is a great difference. The man who says he can “take it or let it alone” calls himself a temperance man, and perhaps he is. But still he takes it sometimes, while Daniel never took it. Such temperance men as these should consider their example upon the lives of others (Rom. 14: 21; 1 Cor. 8: 9-13).

Furthermore, total abstinence in this case included eating as well as drinking certain things—“the king's meat” as well as “the wine which he drank.” Do you realize that there is an intoxication by eating as well as drinking? It is not so dirty and vulgar, and does not usually bring so much trouble on other people, but it injures the body, the mind and the soul for all that, and should be avoided the same as the other. It is a sin to eat to excess, or to eat that which you know “disagrees” with you if it can be avoided, and no intelligent and deeply consecrated Christian does either.

Verses 11-16 interest us as displaying such great tact on Daniel's part, tact which grew out of, and depended on, his knowledge of God. If God had brought him into favor with the prince of the eunuchs (verse 9), he knew it was for a purpose, and to glorify God thereby. When God gives men influence, He expects them to use it for Him. Daniel does this in verses 12 and 13, and it is not in vain (vv. 15, 16).

Verses 17-21 cover the great sweep of Daniel's later years down to the end of the Babylonian empire (v. 21). His great "knowledge and skill in all learning and wisdom" (vv. 17, 20) was not natural but supernatural. "God gave them" to him and to his companions. This is not to say that God did not use secondary causes, nor that Daniel's manner of living was not one of them, but nevertheless it was God who did it, and happy is that man who considers Him thus in all things.

Supplemental Suggestions

Ascertain if all your scholars have yet received Jesus Christ as Saviour and openly confessed Him as their Lord. Show them that this is vital to any certain preservation of them from the dominion of sin, including strong drink.

Then say as much as you please about voting against the saloon, or anything else that you think a saved man ought to do to glorify God and show forth love to his neighbor.

November 21 Nineveh's Foreign Missionary Jonah 3:1-4:2

Golden Text.—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Matthew 28:19, 20.

Do not begin this lesson with apologies for Jonah, nor think you must call the narrative a myth or an allegory in order to be regarded as a scholar. Martin Luther said, "The Christian should direct his first efforts toward understanding the literal sense of Scripture which alone is the substance of faith and of Christian theology." And Bishop Hooker, a later distinguished authority, said, "When a literal construction will stand, the farthest from the letter is commonly the worst." There is no reason why a literal construction will not stand in this case, except that which arises from unbelief.

The Ninevites worshiped the fish god whose name was "Dagon," which was represented as part fish and part man. They believed he came up out of the sea and founded their nation, and also that messengers came to them from the sea from time to time. Therefore, if God were to send a preacher to them, what more likely, as another has expressed it, than that He should bring His plan down to their level, and send a real messenger from the sea?

The story is corroborated by Matthew 12:38-41 and Luke 11:29-32, which, be sure to have your classes read. Jesus Christ seems to

have regarded it as authentic. Note that if Jonah was a "sign" to the men of Nineveh, as Jesus says, then it carries the inference that there were witnesses who saw him emitted by the fish and testified to it. The Ninevites will rise up in judgment to condemn the men of Christ's day, because they believed that testimony while the testimony concerning Christ's resurrection has been rejected. There is a great warning here to impress upon your scholars at the very beginning of your instruction.

Coming directly to the lesson, you will need to explain that Jonah's refusal to go on this mission (1:3) probably arose from patriotic motives. He knew of Assyria's designs on his nation, and Nineveh was the capital of that empire. He could not bear the thought that the enemy of his nation should be spared to overcome her at the last, and especially in consequence of his mission. But he had to learn that the love and service of God come before even that of country.

Chapter 3:1-4 takes up the story at the point where Jonah has learned this lesson, and he is now ready to preach "the preaching that I bid thee." Here is a lesson for all Sunday-school teachers to stick to the text, and not engraft their theories and opinions upon the Word of God. It was a "three days' journey" around the walls of Nineveh, but verse 4 seems to mean that sometime after he entered on his first day's journey he began to preach.

Verses 5-10 can only be explained on the ground that made Paul's preaching so potent in Thessalonica (1 Thess. 1:5). The Holy Ghost was with the prophet, and the story of his miraculous appearance there contributed to the effectiveness of his appeal. Note how deep and general was the conviction of sin and repentance for it. The king and nobles, and the people, both small and great, shared in it. Even the cattle were caused to appeal to God's mercy. There was real fasting in this case, and real crying unto God. How much they may have known of the true God is difficult to say, but it was the God Jonah represented to whom they were appealing, and He did not disappoint them as we see in verse 10. When it says that "God repented," it does not mean that he actually changed His mind, but that His original purpose to destroy them was conditioned on their failure to heed His warning.

Chapter 4:1-5 is doubtless explained by what was said above of Jonah's patriotism. When he saw the people repenting, and God withholding His judgments and showing mercy, he was angry. What a disclosure of the human heart, even in the case of a regenerated man as Jonah was!

Verses 6-11 may be explained thus: Jonah had gone out of the city and made a booth for himself where he might watch the outcome

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of his message. But God who prepared the fish for him in the first place, now, in loving-kindness, prepared a plant to cover his booth and further succor him. But the next morning because of the destruction of the "gourd" and the blowing of the east wind, he is physically overcome, and becomes petulant, whereupon, God rebukes him out of his own mouth. The gourd had cost him nothing and was worth little, yet because it benefited him he was angry for its loss. The Ninevites, speaking as men speak, had cost God much, they were also worth much, and being penitent would glorify Him, yet Jonah would not have them spared.

Supplemental Suggestions

1. Jonah is an illustration of the fact that God does not utterly reject a servant of His who has failed once, but is willing to give him another opportunity to retrieve himself.

2. The moral miracle of Nineveh's repentance on the preaching of Jonah is even greater in human eyes than the physical miracle of his being kept alive in the fish's belly. It is to such miracles that Christ seems to refer in John 14:12.

3. This story is an impressive witness to God's loving interest in the heathen world for whose salvation he sent His Son to die (John 3:16). Note especially his tenderness towards little children (4:11, compare Matt. 18:10-14). The repentance of the Ninevites was not sincere and lasting, so that judgment ultimately overcame them, but they had their opportunity (compare Acts 10:34, 35).

4. Jonah is a remarkable type of Israel. For example, Israel was called to a world mission, refused compliance therewith and has been punished by dispersion among the Gentile nations, as Jonah was swallowed by the fish. She is unassimilated by the nations, and one of these days will be spewed out from them when she will again take up her missionary work in the world, that is, in the age to come. Ultimately the world will be converted through her testimony to Jehovah.

November 28 The Herdman Prophet Amos 5:1-15

Golden Text.—"He that hath my word let him speak my word faithfully."—Jeremiah 23:28.

Amos may have been a contemporary of Jonah. At all events he prophesied in Israel, i.e., the kingdom of the ten tribes, not very long after him. He lived down in Judah though, in the city of Tekoa, and was a herdman, he tells us, and a gatherer of sycamore fruit. See chapters 1 and 7 for these facts.

But as God took Elisha from following the plow, so he took this man also out of the open just as he was, and put His Spirit upon him, and sent him up to the ungodly nation to speak His message without fear or favor. It was nearing the time of Israel's captivity by the Assyrians, and if only they had hearkened to Amos they might have been spared that humiliation and suffering, but alas! his words fell on deaf ears.

Verses 1-3 are a general statement of Israel's fallen condition, a "lamentation" over her. The "Virgin of Israel" is Israel herself, considered in her earlier condition of comparative purity, when Jehovah had taken her to be His people. There is no hope now for her (v. 2). Who was there to raise her up except Jehovah? And she had cast Him off for her false gods. Her greatly reduced condition numerically, is foreshadowed in verse 3, as the result of her enemies' depredations on her.

Verses 4-9 are all appeal and warning. Compare the last half of verse 4 with Isaiah's appeal to Judah (Isa. 55:3) and Christ's appeal to us (John 5:24). The places named in verse 5 were all associated with the idolatrous worship Jeroboam, king of Israel, had set up. They were not to go near these places or engage in such worship. Men can not seek the Lord and remain in worldly society and serve the devil at the same time (1 Cor. 10:20-22). The "house of Joseph" is another name for Israel (v. 6). If God's judgments should break out upon it, nothing could stay His hand.

Verse 7 is a parenthetic charge against them showing their unrighteousness and false judgment in dealing one with another and with God. Verses 8 and 9 extol the true God whose power is seen in the creation of the Pleiades and Orion in the heavens, and the sea on the face of the earth, and in making day and night (v. 8). Also in the sudden destruction He sends upon His enemies (v. 9).

Verses 10-13 contain a specific indictment against them for their sin. The "gate" (v. 10) means the entrance through the city walls where the judges sat to hear causes; and so corrupt had the people become that they hated the judge who reproved wrong and spoke honestly. How like the situation in our own day, alas! Accompanying his spirit of injustice was that of oppression of the poor from whom they exacted heavy taxes of wheat, etc., to enable the ruling classes to live luxuriously in dwellings of "hewn stone" and among pleasant vineyards (11). But these things would be wrung from them in the time of judgment coming. The Assyrians would deprive them of them. O, their sins were manifold, but God knew all about them, their persecuting spirit, their bribery, their lack of charity (v. 12), which for prudence's sake, had to be borne in silence by the oppressed (v. 13).

Another appeal follows (vv. 14, 15). Before, it was to seek the Lord, but now it is to "seek good," which means practically the same. Let them "bring forth works meet for repentance," and they would find that God would be gracious unto them. Read James 4:8-10, and see how God is just the same today as then. They claimed in their blindness that God was with them (last part of v. 14, R. V.), but they were mistaken in this, and He could be with them only as they acted in accordance with the injunction of verse 15.

Supplemental Suggestions

1. God is not only stirred to wrath by sin, but moved to sorrow. How much rather would He have comforted Israel than chastened her!

2. God knows all about our towns and cities and how they are governed, and who governs them. Unfair juries and unjust judges are noted. So are grafters, and bribers, and grinding employers.

3. The oppressed can afford to keep silent now, for God will speak on their behalf some day.

4. The salvation of the individual is the strongest hope of the state. Get the boys and girls converted if they are to be good citizens and good employers. Preaching the gospel and teaching the Bible are patriotic duties.

December 5

Success and Failure in Temporal Affairs 2 Chronicles 26

Golden Text.—"A man's pride shall bring him low; but he that is of a lowly spirit shall obtain honor."—Proverbs 29:23.

Our last lesson dealt with the kingdom of the ten tribes, this with the kingdom of Judah. Joash who started out well under the advice of Jehoiada the high priest, did not continue so in his later years, in consequence of which he and the nation suffered (see 2 Kings 12: 17-21). He was slain in a conspiracy and succeeded by his son, Amaziah, who in his turn was slain in the same manner. (See the continuation of the story in 2 Kings, chaps. 13 and 14, and their parallels in 2 Chronicles.) Uzziah, called in 2 Kings Azariah, succeeds him, of whom our lesson treats.

I. The Introduction, vv. 1-5. How old was Uzziah when he began to reign? How long was his reign? What was its general character? What particular act of prowess and prosperity is singled out for mention? Be careful to locate Elath (or Elath) on the map, and observe the nation to whose territory it belonged. How does verse 5 explain the blessing of these days? The Revised Version puts it thus: "He set himself to seek God." It was

not a casual or intermittent impulse, but the underlying, controlling principle of his life. Who, evidently, had much to do with this? What especially distinguished this prophet, and accounted for his strong and happy influence over the king? What language dismisses all doubt as to cause and effect in this case? The wise teacher will make much of this verse, for there are few like it in the Bible. Even if all the remainder of the lesson is but briefly touched upon, bring out the practical lessons here. Urge your scholars to make it the business of their lives to seek and to know God. Impress them with the fact that the path of obedience is always the path of blessing. Show them that even in material things, it pays to serve God. And point out that the way to seek and know God is through His Word, the Bible. Let them see the importance of understanding that Word as Zechariah did, or tying up to some one who does understand and is able to teach it. This will make them appreciate a pastor with Zechariah's gifts, rather than be carried away by mere elocution and rhetoric, and smart observations on current events. Such scriptures as the following will help: Deuteronomy 6:6-25; Joshua 1:5-9; Psalm 119:9; Haggai 1:12, 13; Matthew 7:24-27; Acts 17:11, 12; 1 Corinthians 2:6-10; Ephesians 1:13-23; 1 Timothy 4:8, etc.

II. Details of Uzziah's Success, vv. 6-15.

Here we have a rapid survey of the actual accomplishments of this king because he sought the Lord. Name the first Gentile people against whom he successfully warred and some of the cities he overcame (v. 6). How does verse 7 answer the question, often asked, as to whether war is ever justifiable? What other Gentile nation is named in this verse? How far did Uzziah's fame spread to the Southwest (v. 8)? Make your class examine the map for the eye to aid the ear in gathering the extent of his influence and power. Mention some of the internal betterments in the kingdom at this time (v. 9), and evidences of the king's temporal prosperity (v. 10). How was the kingdom prepared for conquest at this time (vv. 11-14)? What was the fighting force (v. 13)? Was there any lack of munitions (v. 14)? What shows the up-to-dateness of their armament (v. 15)? What shows the order and system that controlled their action (v. 10)? Young men will be particularly interested in this part of the lesson, and if it be well correlated to the preceding, it will open their eyes to a good many things in the service of God of which they had not thought.

III. The Turn of the Tide, vv. 16-21. "When he was strong" means when all this success, and power and glory had come to him. Then he became proud, self-important, overbearing, over-ambitious (v. 16). He was the king, why should not he also be the priest? Compare

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the rebellion of Korah against Moses and Aaron (Numbers 16, especially vv. 8-10); or the story of Nebuchadnezzar (Daniel 4); or the King of Tyre (Ezekiel 28, 11-19). Some think that the last-named is employed as a type of Satan, and that the passage affords a view of his origin and fall (compare 1 Timothy 3:6). Perhaps it would be well to show that Uzziah's pride was only typical of that of the whole nation in consequence of which it was ultimately led away into captivity. See Moses' prediction of this in his prophetic song, (Deuteronomy 32, especially beginning at v. 15). This part of the lesson should not be passed over without impressing the strength pride exercises over the human heart and the peril involved in it. Show its source in prosperity, and warn the young and the middle-aged to be on their guard. Such scriptures might be used as Mark 10:23-27, and 1 Peter 5:5-10. Even the most consecrated Christians are not exempt from this temptation, judging by Uzziah's earlier devotion to the Lord.

There is an important lesson of another kind in the action of the priests in verses 17-20. It required great moral courage to withstand a king, and such a king as Uzziah was, but it was their duty not only to themselves and

their nation, but to God. In the spiritual realm we must be equally ready to testify for Christ against error. The priests at the altar of incense represented Christ in intercession for His people, and an interloper there was a vital matter indeed. We must thrust out the agent of the evil one who in any form of teaching would usurp the place of Christ or nullify the gospel of His grace (Galatians 1:8; 2:2; 1 Peter 3:14-17).

The leprosy which fell upon Uzziah was God's earthly chastisement for his sin. Nothing is said about his future punishment, and we trust he repented and confessed his sin as David before him, who was forgiven, cleansed and restored (Psalms 51 and 32). Earthly chastisements are intended to produce these results in God's true people, and sometimes when through obstinacy and pride they do not follow, He, in mercy, removes us from earth altogether (see 1 Cor. 11:29-32, and Heb. 2:1-4). How lamentable to think that so great and prosperous a king should have ended his days in a leprosy house, and this because of his own folly (v. 21)! For the Bible teaching about leprosy compare Leviticus 13:46, Numbers 5:2, etc.

Practical and Doctrinal Application of the Lessons

By Robert M. Russell

DANIEL AND HIS PURPOSE

Daniel 1:1-21

"And the Lord gave, etc." (v. 2). It is a comfort to read that God knew all about Nebuchadnezzar's march upon Jerusalem, and that the city was taken because the Lord gave the King of Judah into the King of Babylon's hands. God permitted it, yea, God arranged it, because Jerusalem had ceased to be a witness to His truth. It is a comfort now to know that God knows the position of every European army, and that no battle or victory will be a surprise to Him, or interfere with His great world program of bringing in the glad Kingdom days.

"And the King spake, etc." (vv. 3-5). Nebuchadnezzar had a genius for government. He had a civil service program that was ideal. He chose young men, who gave promise of genius and efficiency, and then trained these for public office. The results were better than those gained now through popular elections. Now the Hananiahs, Mishaels, and Azariahs do not come always to positions of political trust. A better day is coming when "the saints of the Most High shall receive the

kingdom, and possess the kingdom forever" (Dan. 7:18). The civil service administration of the kingdom days will be vested in those who are "the elect of God."

"But Daniel purposed, etc." (v. 8). The foundation of all Daniel's greatness, purity and power lay in his initial purpose not to defile himself with the associations of Babylon. Daniel would have had no place in history had he said, when a young man, "In Babylon do as the Babylonians do." Instead he resolved to do in Babylon what a true citizen of Jerusalem should do. How many young men of modern life would be saved to God and to goodness if, when entering college, or university, they would purpose in their hearts not to be defiled with the careless and wrong methods of life prevailing around them, but that instead they would be true to God and to the training of their Christian homes!

"Now God made Daniel to find kindness, etc." (v. 9). God is still the guide of them that trust Him. Joseph trusted God and held to the life of purity when to do so meant imprisonment. But it is written, "The Lord

was with Joseph, and Joseph was a prosperous man." Jesus said to His followers of all time, "Seek ye first the kingdom of God and his righteousness, and all these things (worldly comforts), shall be added." No man ever tested that promise and found failure. It is true now that if we put our thoughts on God's affairs, He will put His thoughts on our affairs. What a gracious exchange! How many lives are broken because men have put first thought on things of self, and barred God from His gracious work of caring for them!

"Prove thy servants" (v. 12). The pure and holy life conforms to reason and challenges attention by results. It has been proven by all the centuries that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." No man has ever been found expressing regret on his deathbed that he had trusted Christ and tried to follow His laws of purity, while thousands have gone with terror "through the serpent-wreathed doors of delirium," despairing because they have taken "a daily portion of the king's dainties, and of the wine which he drank."

"Now * * * * God gave them, etc." (v. 17). Knowledge, skill and wisdom are spoken of as the gifts of God to Daniel and his three friends. They had high standing in their classes and distinction on examination day (v. 19), because through right living they kept open the channels for God's gifts of strong health, clear mental vision and peace of soul. God has always been the source of the highest mental and spiritual gifts. It was He who gave to Bezaleel, the son of Uri, wisdom and skill for the construction of the tabernacle. How natural that the God who traces the curves of stellar movement, and blends the colors for rainbows, sunset clouds and orchards, should give to man powers of discernment and bid him follow divine methods in human work. It is written, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." Why not try prayer as a means of getting over dullness, and stupidity, and inefficiency? God wants wise workers in our day. The promise is to "any man."

JONAH, THE MISSIONARY

Jonah 3:1; 4:11

"And the word of Jehovah came unto Jonah the second time" (3:1). Strange that God should need to speak to any man a second time, yet Jesus says, "Come unto me," many times before men obey; and then to His own followers, He says, "Go, go into all the world and preach the gospel," and men are slow either to "go" or "to let go," or "to help

go" in missionary effort. Jonah refused to go to Nineveh because he was not interested. His sympathies were not aroused by the fact that a city, of perhaps three-quarter million inhabitants, was about to perish. Indeed, the fact that he knew of God's graciousness and that a warning might save the people really hindered his going (4:2).

Modern Christians can scarcely be called more interested, or pitiful, over world-life when the contributions of many denominations do not average one cent a week for the sending of the gospel message to the thousand million of unsaved men. "The word of Jehovah came a second time." Marvelous comment this on the obstinacy of humanity, but marvelous comment on the grace of God.

"Preach unto it the preaching that I bid thee." (3:2). God furnishes the message for His ministers and missionaries. Preaching would be easier and preparation less nerve-racking did the minister always go to the Bible for his message instead of hunting through world literature. The gospel is a plain proposition: "All men are lost; all men may be saved; the channel of salvation is faith in Christ." God provides no equivocal message. We are not all allowed to say, "You must repent, as it were, or you will be condemned, so to speak." The message furnished by God, concerning His Christ, is a sevenfold message. We should preach: 1. The divine Christ; 2. The crucified Christ; 3. The risen Christ; 4. The ascended Christ; 5. The interceding Christ; 6. The indwelling Christ; 7. The coming and reigning Christ. He who tells a less story falls short of his commission.

"The people of Nineveh believed God" (3:5). Mark you, the people of Nineveh believed God. It is not said they believed Jonah, but God. The preacher was hidden behind his message. There was such a divine accent in the message of Jonah that the people did not go home saying, "The new prophet has a good voice and a fine style," but they said, "Judgment is coming." The modern world needs the message in this form.

"And God repented of the evil" (3:10). Is God changeable? Was Balaam wrong when he said, "God is not a man that he should lie, neither the son of man that he should repent; hath he said, and will he not do it? Or hath he spoken and will he not make it good?" God is unchanging and that is the reason that Nineveh was not destroyed. He is unchanging in His approval of goodness and in His attitude of destruction toward evil. When Nineveh, at His warning, moved from the area of wrath to that of mercy, God's unchanging love and purpose gave them safety. The sun is unchanging in its persistent flinging of light and heat into the surrounding spaces. The earth by changing brings winter

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and summer. Man has "the winter of his discontent" when he turns from God and the summer of fruitfulness and joy when he turns again unto God with whom "there is no variation neither shadow that is cast by turning." The sunbeams are the same that fall upon the green growing branches of the vine, and the withered limbs that have been severed from the tree. The same beams bring life and growth to one, and decay to the other. What we receive from God depends upon our attitude to God.

THE FEARLESS PROPHET

Amos 5:1-15

"For thus saith the Lord Jehovah" (5:3). The man who speaks in the name of Jehovah can afford to become calm and fearless. He is not responsible for either the message or its results. The preacher and teacher should be but a voice for God. Men are irritated at mere human reproof, but the word of the Lord brings awe to the soul.

"Seek ye me and ye shall live" (5:4-8). Life is a search. The life germ of the seed reaches out for the sunlight and air, and finds growth only as it lives in these. All life is correspondence with environment. Death comes when correspondence with environment ceases. Death may take place, either through the breaking down of an organism in the presence of true environment, or the removal of the supporting environment. Eternal life demands two conditions—first, the soul must receive the life of the eternal God, and then live in the eternal God as its true environment. Transient things will not support the soul nor furnish either the quality or quantity of the experience termed "life eternal." "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

"They hate him that reproveth" (5:10). Wickedness ever resents the reproof that comes from righteousness. Jesus, the "altogether lovely," was the most hated among men because the spotless purity of His life accentuated the darkness and blackness in the lives of His enemies. When Jesus said of His enemies, "They hated me without a cause," He meant that there was no cause for their hatred in Him. There was cause, however, in them, for men ever hate those whom they wrong, and those whose lives constitute a reproof to their own.

"He that is prudent shall keep silence in such a time; for it is an evil time" (5:13). Not always is it wise to bear testimony against evil. Jesus once said, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn and rend you."

These words have some meaning. The Spirit-filled life will discern the time for silence.

"Seek good and not evil" (5:14). The commands of God recognize the soul's power of choice. Evil and good are areas of choice. When Paul wrote, "Set your mind on the things that are above, not on the things that are upon the earth," he taught that man can direct the movements of the soul, and that life can be as a vine, climbing the trellis of truth into the sunshine of God, or a vine measuring its length upon the ground. The territories of good and evil are distinct. Man cannot live in both zones at once.

PRIDE AND PUNISHMENT

2 Chronicles 26:8, 15-21

"He was marvelously helped till he was strong" (26:15). God's purposes include completion. It was the delight of the divine Father-heart to see the youthful king, Uzziah, develop into mature manhood. God delights in the growth of His spiritual children and provides for it. Paul had vision of this divine purpose in his words concerning "the perseverance of the saints" as dependent on the "perseverance of God"; "Being confident of this very thing, that he who began a good work in you will perfect it unto the day of Jesus Christ."

"But when he was strong his heart was lifted up" (26:16, f. h.). Success is the greatest test of character. Many can endure lowliness and poverty, who cannot endure exaltation and riches. When men are poor and lowly, they trust God to exalt them and to make them rich. When exaltation and riches are gained, they trust self and, forgetting former prayers and trust, proudly pose before the world as "self-made men." Many a man, when in moderate circumstances, keeps his family close to God and in regular attendance upon the worship of the sanctuary. Afterwards, he may secure wealth and use his automobile, not for the Sabbath-day's journey, but for running a hundred miles away from God and His house.

"He went into the temple of Jehovah to burn incense" (26:16, l. h.). Ofttimes the man of success in one department thinks that he carries a license for entrance into all lines of work. Uzziah thought because he was successful as king and business man, he should officiate as priest. Many a man who has succeeded as grocer, dry goods merchant and banker feels that he has equal wisdom for managing a church, and thus as elder or deacon or steward insists on his word being law in the sanctuary, as well as in the store. Woe to the minister who has in his church board a Mr. Uzziah, who wishes to hold both the bushel measure and the censer.

"While he was wroth The leprosy

broke forth, etc." (26:19). The punishment of God was swift and severe upon the usurping monarch. The lesson was needed once for all that God's sanctuary and altar must not be profaned. God is love, yet the discipline of love is severe. Lax discipline is cruel because it invites new infraction of law and heavier punishment in the future. In the punishment of Uzziah, God was registering a protest against sacrilege for all generations. Better that Uzziah should remain a leper unto

the day of his death, with his suffering as a beacon of warning for all time, than that through his healing and restoration men should have thought lightly of profaning the temple and entered again on this career of sin. God in judgment smote the body of Uzziah for purposes of discipline. We may believe that God cleansed his soul and even made the isolated king a willing warning to his nation.

Sunday-school Problems

By E. O. Sellers

THE ELEMENTARY DIVISION

The Cradle Roll Department, from Birth until Three or Four Years of Age

If we properly recognize its value and put forth honest efforts in the work of this department we will see great results. Such efforts will create on the part of the parents and friends of the babies a sympathetic interest in the Sunday-school, and will be a great factor in the religious training in the home. Its greatest value is in connection with the parent rather than the child. By it whole families have been brought into church relations. The work should be in charge of a competent leader who loves babies, and who should be furnished with all needful equipment such as membership rolls and certificates, upon which are the signatures of the pastor and the superintendents. There ought to be a Cradle-Roll Day, occasionally, when with appropriate exercises a welcome to the school may be extended to the babies and their parents. Some recognition ought to be given this department on Children's Day, Christmas, or Rally Day, and other such occasions. A welcome service should always be observed when the cradle-roll baby is received into the Beginners Department. Flowers should be sent to the sick ones, and prayers for the sick offered during the opening exercise of the Beginners Department. By such means the cradle-roll will become of real importance in the work of the Sunday-school.

II. The Beginners Department. All under Six Years of Age

In most schools these constitute a separate department having their own room, leadership, lessons and program.

(1) Curiosity is a child's chief characteristic. He is alive to each new experience of things, light, sounds, people, articles of furniture, and the world about him. He is eager to know. His great question is, **What?** The wise teacher

will remember this and make much of objective teaching, looking carefully after the pupil's surroundings and the equipment and furnishing of the classroom. He will use stories that are short and concrete, and that are told in easy, simple words. New ideas can only come to us through our senses. Hence the teacher's ability to awaken curiosity (eagerness to know), and to sustain interest, are the two prime requisites if he is to teach children those truths which shall lead to right action.

(2) Imagination is a second characteristic of this period. The child lives in two worlds, a real and an imaginary one. Often the latter is as real to him as the former is to us. Curiosity, imitation, imagination, and feeling require food as much as the physical body requires food. Every power, physical and mental, is developing. But it is at this age that imagination has its fullest play. His restlessness needs direction more than discipline. To make these activities teach is the teacher's problem. This is the time for the use of Bible stories, especially those that most vividly appeal to the imagination.

(3) Imitation is another characteristic. One moment the pupil is a policeman and the next a horse or an engine. He seeks to do what he sees his elders do, particularly those nearest like father or mother. The teacher must teach by example rather than by precept, for the pupil will imitate the teacher's acts and expression. Children are interested in life, therefore clothe truth with life.

III. The Primary Department, Children Six, Seven and Eight Years of Age

The life of the pupil just entering the public school is full of new experiences and broader interests. While the child is still self-centered, yet he prefers the company of other children of whom he is beginning to take account. His play life is largely governed by the imagination, and can be directed towards definite

ends. Every being stores an impression. His emotions are easily and lightly moved. He is a large creature, must have a large experience of action. This is the time to tell me a pupil can gladly listen he enjoys opportunity represent between "true" or "to invite ing. In school, they are entitled to reach the blackboard charts, (sensible), and room ought air, picture ought to attractive. such as tions, etc. Care must not forget that the pupil's teacher will order to or avoid untrue to impure so natural cally estim the great the child love which IV. The Elev The bo that was, life is mo er plays and his s one whos love. In ing the n experienc

Every power is expanding. Memory is being stored. His mind is "like wax to receive an impression and like granite to retain it." His emotions are easily stirred. Kiss his bruise and it quickly heals; shower him with pity and he is profuse with his tears. Those who are teaching scholars of this age must rely largely upon the use of objective teaching, must put ideas into the language and experience of the child, the language of use and of action. The child is sure to get some meaning as the result of the teaching, but sometimes it is a perverted one.

This is pre-eminently the age of stories. "Tell me a story," is the constant appeal. The pupil cannot remember all the details, and gladly listens to a repetition of the story, for he enjoys the emotions aroused. This is our opportunity to stock his mind with stories that represent truth in action. Children distinguish between "just stories," those that are "really true" or "could happen." Tell the story so as to invite his questions for reason is awakening. In the Sunday-school, as in the day-school, those who teach children of this age are entitled to a proper equipment. The chairs ought to be low so that the feet may easily reach the floor. There should be tables, blackboards, Scripture and song-rolls and charts, sand tray, clay for modeling (if possible), and curios from the mission fields. The room ought to have an abundance of light and air, pictures and a musical instrument. It ought to be carpeted and kept clean, neat and attractive. Make much of special occasions such as "Children's Day," birthdays, promotions, etc., and be sure to keep careful records.

Care must be exercised lest we demand too much of children of this age. We must not forget that the reasoning of this age demands consistency, openness and sincerity. Answer the pupil's queries honestly. The parent or teacher who puts off "till you are older" in order to perpetuate some agreeable phantasy or avoid a disagreeable or difficult question, is untrue to the child, drives it perhaps to an impure source for its information, and kills natural confidence in the days ahead. Properly estimated, the teacher will gladly meet the great opportunities of these periods when the child manifests a growing and deepening love which is easily moulded for Jesus Christ.

IV. The Junior Department, Nine, Ten, Eleven and Twelve Years of Age

The boy or girl of this age is unlike the child that was, or the youth that is to be. His play life is more devoted to games, and he no longer plays alone. His desire for self distinction and his spirit of rivalry must be governed by one whose personality commands respect and love. In all life we are constantly interpreting the new facts in the language of previous experience. This explains some of the amus-

ing similes propounded by children. During this period it is not so much talking on the part of the teacher that will reach and mould the pupil, as it is causing the child to do. We all learn by doing, but especially is this true during the Junior age.

1. This period is the "gang" period, the time of hero-worship, and gives the teacher an opportunity to present what Jesus did, rather than what He was. Do not, however, label Him as hero.

2. It is also the reading age and his appetite is a blessing to the wise teacher. To prevent a taste for bad reading and develop a desire for the good, to open the storehouse of what has been wrought on the battle fields of life by the soldiers of the King, both scriptural and otherwise, is for the teacher an inestimable privilege, the fruit of which will be an unending blessing and delight.

3. It is the great memorizing age accompanying the pupil's ability and desire to read. The Junior begins to distinguish between fact and fancy. This gives the teacher his opportunity to store the mind with those facts which in the years to come will be the most helpful. What he is asked to memorize ought to be that which he most easily understands.

4. It is the age of loyalty. True, the pupil's sense of values and of things and persons true and honorable is often perverted. But honor is strongly developed at this age and there is a delightful frankness in his life with a corresponding lack of cunning. For one to trample upon his loyalty or neglect to rely upon his ideals of honor, will effectually separate oneself from his confidence. The ideal of a hero at this age is largely gauged in terms of achievement, though not wholly that of physical prowess. It is ours to reveal the accomplishments of heart, will, and intellect, in such a way as to secure his tribute to these as well as to physical ability.

5. It is the greatest of life's habit-forming periods. The boy knows that in order to become a champion athlete, he must begin training at once. It is the period in life for drill work—in athletics, in school, and in the spiritual realm. Repetition fixes facts in the mind, hence the tremendous value of memorizing Scripture. All education, scriptural and otherwise, is largely developed out of memory. Kept within reason, most boys and girls delight in this work, for it is so easy.

6. The child of this age is approaching life's greatest decision time, so that it is an age for decisions for Christ. Dr. J. Wilbur Chapman has recently made an investigation of those prominent in Christian work in Scotland today, and discovered that a large majority accepted Christ during D. L. Moody's evangelistic meetings when they were children of this junior age.

For Sermon and Scrap Book

A CLUSTER OF THANKSGIVING DAY TEXTS

"And the best of the oil and all the best of the wine, and of the wheat, the first fruits of them they shall offer unto the Lord."—Num. 18:12.

"And what nation is there so great?"—Deut. 4:8.

"And thou shalt remember all the way which the Lord thy God led thee."—Deut. 8:2.

"This day is holy unto the Lord your God; mourn not nor weep. Go your way, eat the fat," etc.—Neh. 8:9, 10.

"I will bless the Lord at all times, his praise shall continually be in my mouth."—Ps. 14:1.

"Our fathers trusted in thee."—Ps. 22:4.

"Praise is comely."—Ps. 33:1-22.

"Thou crownest the year with thy goodness."—Ps. 65:11.

"Let the heaven and earth praise him, the seas, and every thing that moveth therein."—Ps. 69:34.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—Ps. 107:8.

"Thou art good."—Ps. 119:68.

"How precious also are thy thoughts unto me, O God!"—Ps. 139:17.

"Thou openest thy hand."—Ps. 145:16.

"Let everything that hath breath praise the Lord."—Ps. 150:6.

SORROW AND SONG

"And when they had sung an hymn," etc.—Matt. 26:30.

The hymn was probably the psalm usually sung at the close of the Passover feast—Psalm 118.

The circumstances are full of suggestiveness.

1. They sang in the midst of sadness. Amidst the depression caused by the Lord's warnings of coming betrayal (see vv. 2, 22, and 37).

2. They sang in the face of suffering. They shared to some extent in their Master's painful anticipation and experiences (see v. 31).

3. They sang on the road to sacrifice. Christ was going to Calvary via Gethsemane; and His followers were approaching their Calvary of amazement and despair at His death.

4. They sang in company with Jesus. Probably He led their song. Certainly He joined them in it, notwithstanding all He knew of the approaching Cross.

No outward circumstances or inward fears

can seal the spring of sacred joy in the soul of the true disciple. We triumph over environment. Paul and Silas sang in the dungeon. The martyrs sang in the fire. Even sacrifice and suffering, for Christ, contain a spirit of song. And to those who walk with God, joy comes in the midst of calamity (Hab. 3:17, 18).—E. W. T.

LOSS AND GAIN A Study in Psalm 51:1-13

Note what David lost by sin:

1. Purity of heart (v. 10).
2. Communion with God (v. 11).
3. Joy of salvation (v. 12).
4. Testimony to the unsaved (v. 13).
5. Power to praise (v. 15).

Note what David gained by confession of his sin:

1. Cleansing (vv. 2, 7).
2. Sins were covered (v. 9).
3. A new heart and a right spirit (v. 10).
4. Joy and strength (v. 12).
5. Used again for the conversion of sinners (v. 13).
6. Tongue loosed and lips opened to praise God (vv. 14, 15).
7. Sacrifice accepted.

—D. W. Whittle.

ANALYSIS BY QUESTIONING A Suggestion for Young Preachers

By this method you write out the phrase or sentence or truth you have selected as a text; then apply to it in the following order the questions—What? How? Why?—and write out the answers to these questions that your mind suggests.

Sometimes it is useful to use other questions, such as When? Where? etc.; but as a general rule it is better to adhere to the three stated above, which lead the mind into (1) the **Nature**, (2) the **History**, and (3) the **Purpose** of the object of thought.

Example:

"My peace I give to you."—John 14:27.

1. **What** does Christ's peace mean? The peace which He possessed. Peace with God, with men, with conscience, etc.

2. **How** is Christ's peace obtained? It is not earned, it is received as a gift.

3. **Why** is Christ's peace necessary? Because without it all other possessions are unsatisfactory, etc.

—R. J. Wardell.

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THE USE OF THE COMMONPLACE

1. Moses and his **rod**—Exod. 4: 2. Trace history of rod, Exod. 4: 2, 17, 20; 7: 15, 17; 14: 16; 17: 5. Had to be "cast."

2. Gideon and his **pitchers**—Judges 7: 16. Had to be empty, and "broken."

3. Widow and her two **mites**—Mark 12: 42. Her all; had to be "given."

4. The Master and the **towel**—John 13: 4. Had to be "girded."

5. Dorcas and her **needle**—Acts 9: 39. Needs "use" to keep bright.

Blessing not in the commonplace, but in the use of that which is wholeheartedly given to the Lord.—Hy. P.

OUR GREAT EXAMPLE IN PRAYER

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."—Luke 6:12.

If ever one of woman born might have lived without prayer, it was our spotless, perfect Lord, and yet none was ever so much in supplication as He! Such was His love to His Father, that He loved much to be in communion with Him; such His love for His people, that He desired to be much in intercession for them.

1. **The fact** of this eminent prayerfulness of Jesus is a lesson for us. He hath given us an example that we may follow in His steps.

2. **The time** He chose was admirable, it was the hour of silence, when the crowd would not disturb Him; the time of inaction, when all but Himself had ceased to labor; and the season when slumber made men forget their woes, and cease their applications to Him for relief.

3. **The place** was also well selected. He was alone where none would intrude, where none could observe; thus was He free from Pharisaic ostentation and vulgar interruption.

4. **The continuance** of His pleadings is remarkable; the long watches were not too long; the cold wind did not chill His devotions; the grim darkness did not darken His faith, or loneliness check His importunity. We cannot watch with Him one hour, but He watched for us whole nights.

5. **The occasion** for this prayer is notable; it was after His enemies had been enraged, prayer was His refuge and solace; it was before He sent forth the twelve apostles, prayer was the gate of His enterprise, the herald of His new work.

Should we not learn from Jesus to resort to special prayer when we are under peculiar trial, or contemplate fresh endeavors for the Master's glory?—C. H. Spurgeon.

He does the most for God's great world who does the best for his own little world.
—Selected.

TOO CHEAP?

A collier came to me at the close of one of my services and said: "I would give anything to believe that God would forgive my sins, but I can not believe that He will forgive them if I just turn to Him. It is too cheap." I looked at him, and said: "My dear friend, have you been working today?" "Yes, I was down in the pit." "How did you get out of the pit?" "The way I usually do—I got into the cage and was pulled to the top." "How much did you pay to come out of the pit?" "Pay? Of course I didn't pay anything!" "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh, no," he said, "it was cheap for me, but it cost the company a lot of money to sink that shaft." And without another word the truth of that admission broke upon him, and he saw if he could have salvation "without money and without price," it had cost the Infinite God a great price to sink that shaft and rescue lost men.—G. Campbell Morgan.

HOW DR. JOWETT DRAWS THE NET

"Billy" Sunday and Dr. John Henry Jowett do not conduct religious services anything alike, but far apart as they are in their English vocabulary and deportment in the pulpit, both men believe with their whole hearts in evangelism. This was proved by the fact that Dr. Jowett made an appeal at the close of a sermon on "The Kingdom of Heaven," preached in the Fifth Avenue Church, New York, of which he is pastor, for those in his audience who were not yet Christians to "hit the trail."

No, Dr. Jowett did not call the act by that name, but he asked those to whom his sermon struck home, to come up the aisle, meet him, and talk with him over the claims of Christianity, and to sign a card. So saying, he held a small piece of pasteboard in his hand. It was the card, and the public appeal which was rather an innovation in a church known on two continents for its conservatism.

After the service, Dr. Jowett went quietly into his study, and a number of young persons followed him, one by one. He called his pledge, "My Covenant with God." There is a blank for the name and address, and the pledge reads:

"Humbly relying on the redeeming love of the Lord Jesus, and depending on the sustaining power of His grace, I now accept Him as my Saviour, and I surrender my life to His control, that by faith and obedience He may sanctify me into His own likeness, and use me in the service of His kingdom."—"The Presbyterian."

There are no disappointments to those whose wills are buried in the will of God.
—Faber.

The Gospel in the World

Edward A. Marshall, Editor

There are more than 1,500 students from India in the schools of England.

The Y. W. C. A. is giving an exhibition of its work at the Panama Exposition.

There are more ordained ministers in the state of Iowa than in all Latin America, with a population of 73,000,000.

The Sunday-school membership of the Methodist Episcopal Church has increased more than 1,200,000 since the year 1908.

The Salvation Army is supporting in India 300 European missionaries and 2,500 Indian workers. It has 500 village schools with 13,000 pupils.

With the unsettled conditions in Mexico, prejudice against Protestantism is fading away and the people are becoming more eager for the gospel.

A huge "Billikin" has been set up in an amusement park in Osaka, Japan, marked "The Western's God of Luck," and some of the natives worship it.

Often when a colporteur asks the Mohammedans why they are unwilling to read the Word of God, he receives the answer, "If we were to do so, we would believe in Jesus."

In Pyeng Yang, Korea, a city with a population of 50,000, there are ten Protestant churches, in which from five to seven thousand people will be found every Lord's Day.

In the Presbyterian station of Quezaltenango in Guatemala, seven earnest Christian young men are giving every moment they can spare from bread winning to preaching the gospel.

Presbyterian missions have ten printing presses on the foreign field, located in Africa, China, Mexico, Persia, Siam and Syria. During the year, 313,740,417 pages have been printed.

A Moslem, employed at a mission station, was heard to say that on his present salary he could not afford to fast during their sacred month because he did not have enough money to buy meat.

Among the 12,000,000 Indians of South America, not one large body of Christians has missionaries, while among the 300,000 Indians of the United States, every large denomination in the United States is working.

A missionary in the Gold Coast, Africa, applying at a customhouse for a case of Bibles a few months ago, was told that it would be necessary to move 16,000 cases of rum and gin before the Bibles could be reached.

The Board of Foreign Missions of the Methodist Episcopal Church, comparing Buenos Aires, S. A., with Philadelphia, states that Philadelphia has 500 Protestant churches, while Buenos Aires, a city of equal size, has ten.

Ceylon has a population of nearly 4,000,000. The Wesleyan Methodist Missionary Society, one of the strongest societies working on the island, commenced work there one hundred years ago and now has 342 day schools with 26,060 scholars, and an adult Christian community of 17,020.

The Presbyterians have a strong church at Chieng Mai in Siam, where 3,021 persons have been received into full membership, 300 of them during the past year. From this church thirteen other churches have been organized, and the church at Chieng Mai still has a membership of more than 1,300.

All of the 1,500 people on the small island of Nauru, one of the Marshall group, are said to be Christians. Their language has been reduced to writing, and the complete Bible and one hundred hymns have been translated. The inhabitants can all read and write, and sing the hymns from notes.

An idol is anything that takes the supreme place in our thoughts and lives, the place which should be sacred to God alone. "Mother," asked a little boy, "do you think father will ever go to heaven?" "I hope so," his mother replied; "but why do you ask the question?" "Because," said he, "I am afraid he couldn't leave the store." The store was everything to that man—God, a negligible quantity.

By dividing the people of non-Christian lands among the various denominations, the Presbyterian Church of the United States

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counts itself responsible for sending the gospel to 100,000,000. It has passed the 500,000 mark, having 143,302 communicants, 83,317 catechumens and 279,627 adherents associated with its 163 stations on the foreign field.

During the last year the British and Foreign Bible Society has translated portions of the Bible into nine more languages, five in Africa, three in India, and one in Oceanica. It has also published the complete Bible in four more languages, making 487 languages into which this society has helped to circulate the Scriptures.

The chamars, or leather-workers, form almost one-third of the population of Bijnor District in the United Province of India. In recent years there have been many signs of a mass movement among them. Last year sixty of them in one village were baptized, and, although they were subjected to bitter persecutions, a little later the whole village wanted to become Christians.

Mr. John Linton, a missionary in Argentina, South America, under the San Pedro Mission to the Indians, in a letter written last July tells of a carriage-maker in San Pedro who had been arrested twice, and had to pay a fine of twenty dollars, for distributing a sheet which stated that the Roman Catholic was not the Christian religion. After spending some hours in jail, he had the privilege of baptizing six of this own belief and teaching.

The translation of the Bible into a new language is not an easy task, as it is difficult to find words which will make the meaning clear to the native mind. Quite recently a number of the Christians of Uganda have taken up the false notion that they ought to refuse any kind of medicine, an opinion produced, in part at least, by the fact that the English word necromancer or wizard has been translated "basawo," a word commonly used by the people of Uganda for a medicine man.

The Methodist missions in India are using improvised Sunday-schools with good results. In Rev. Frederick Wood's district there are 180 such, with 4,430 scholars. Most of these are held under trees, in the shade of a house, on the veranda of a hut, and in other unconventional places in the open air. The natives feel freer in a roofless meeting which does not seem to commit them to anything. The teaching is chiefly Scripture story with much singing interspersed. The popular "Deshi" tunes are an especially great attraction. Many of those attending—both children and adults—are non-Christians, and more is learned in

close study of the Bible than from many sermons.—"Missionary Review of the World."

A colporteur of the British and Foreign Bible Society in Japan was visiting a farmer's house, when a stranger came in and, taking off his hat, said in a loud voice: "Ya Anata! (Hello, it's you!) This is one of my happy days. I have wanted to see you for a long time. Do you remember one day last autumn when you were selling books in Miye Prefecture, I was very rude to you and vehemently abused you? All you said was, 'Remember Jesus loves you, though you are rude.' I could not forget these words, which came to me over and over again until I became sorry, and then I wanted to know about this 'Jesus teaching.' I have had no opportunity, and now I meet you again. Please sell me a New Testament at once."

The following illustration of the power of God's Word in the hands of an earnest believer was received in a letter written to the Bible House of Los Angeles by one of its colporteurs, J. L. Hart of Argentina, South America: "One of your 'Underscored' New Testaments fell into the hands of a young Spaniard, Diego Gonzalez. He read it and began to tell his neighbors that not only was their religion false, but that they were all lost. At first they treated him as crazy, but he continued to read to them the New Testament, and was so earnest, that many began to listen to what he read, and gathered in his house once a week to hear the reading of the New Testament. About two years after Diego began reading the Testament, a missionary went to the town where he lived and found ten happy converts."

In 1796 two synods had sent a proposal to the Scottish General Assembly that the Church of Scotland send the gospel to the heathen. Mr. Hamilton, seconded by Dr. Carlyle, contended that "to spread the gospel among barbarous and heathen nations seems to be highly preposterous, in so far as philosophy and learning must, in the nature of things, take the precedence; and that while there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be absurd." A collection for such missions, he added, would, no doubt, "be a legal subject of penal prosecution." Whereupon, the venerable Dr. Erskine rose, and, prefacing his reply with the call to the moderator, "Rax me that Bible," read aloud the words of Matthew 28:19-20. They came upon the assembly like a clap of thunder, and the result was the formation of the Scottish Missionary Society that same year.—"The Mission Gleaner."

Notes and Suggestions

WIN-ONE CAMPAIGN

"The Expositor" for November is issuing a call for this campaign, which is being sent to 70,000 preachers of all denominations. It is suggested that for ten days preceding Easter, 1916, there be a special effort on the part of members of the evangelical churches of the country to increase their membership. It is estimated that if each ten members of the leading denominations win one person, the aggregate will be about two and a half millions, and if the Sunday schools would take up the work in the same way, one and a half millions of scholars would be added.

THE "DRY CHICAGO" PARADE

The Faculty of the Institute heartily resolved that the students should be relieved from their ordinary duties on Saturday afternoon, October 9, in order that they might participate in the parade. Members of the Faculty and students, both men and women, to the number of about 400 participated, and it was the remark of many that no institution in the city had as impressive a representation. Mr. Julius Haavind was the Institute marshal for the occasion, and together with Mr. J. B. Trowbridge, the chairman of the Faculty Social Committee, neglected no detail necessary in preparation for a satisfactory showing. The two Institute autos and gospel wagon were also in the parade.

RELIGIOUS LIFE IN THE UNIVERSITIES

The statistics of the University of Illinois for the year 1912-13 show that out of 3,663 students, 3,253 volunteered to state their religious affiliations. According to the denominational preferences, the results show 907 Methodists, 617 Presbyterians, 264 Congregationalists, 239 Christians, 228 Baptists, 214 Roman Catholics, 195 Episcopalians, 105 Lutherans, no other body showing 100 adherents. The agricultural colleges show about the same proportion of adherents. The various denominations are very seriously taking up the question of religious instruction at the State universities and colleges, and some flourishing churches have already been established. It has been suggested by some that great union churches to meet the needs of the evangelical students of the leading denominations would be not only economical, but highly beneficial to the students in many ways.

THE JEWS IN THIS AGE

Among the many very important subjects to be considered at the Conference on Behalf of Israel to be held in the Moody Church, Chicago, November 16-19, these may be of special interest in connection with the disturbed political conditions throughout the world:

November 16, 2 p. m., "The World Situation and the Jew," by Rev. S. B. Rohold, F. R. G. S.; same day, 7:50 p. m., "The Revival of Israel," by Max Reich of London, England. Thursday, November 18, "The Jew in the Tribulation, the Time of Jacob's Trouble," by Rev. Canon F. E. Howitt, M. A.; same day, 2:30 p. m., "The Earthly Destiny of Israel," by Robert M. Russell, D. D.; same day, 3:00 p. m., "Modern Palestine and the Jew," by Rev. A. E. Thompson. November 19, at 3:15 p. m., "What Bearing has the Present War on Israel's Future?" by W. E. Blackstone; same day, 4:00 p. m., "Armageddon," by Rev. James M. Gray, D. D.

SUNDAY CLOSING IN CHICAGO

To the surprise of the vast majority of the citizens of Chicago and of the country, the mayor of that city, William Hale Thompson, October 5, ordered all the saloons to be closed on Sunday hereafter. For some forty years the State Law of Illinois on that question has been ignored by the city of Chicago and it was thought by most that this policy would continue. Advocates of Sunday closing had called the attention of the mayor to this law and especially to his pre-election pledge, publicly made, that if he were elected mayor he would impartially enforce all the laws on the statute books. The first Sunday after the order was issued, the more than 7,000 saloons in the city were closed and Chicago experienced the quietest Sunday in its history. There were very few violations of the law, only two or three being flagrant. There was a great decrease in crime and temperance people were greatly pleased with the outcome. The saloon people charge all kinds of evil motives to the mayor but he has held resolutely to his order. That the saloon people will attempt to make the order a nullity is certainly anticipated, and a battle is on that will be bitterly fought on both sides until a decisive issue is reached.

MISCELLANEOUS

Christ Church Sunday-school (Presbyterian) celebrated its 72d anniversary, October 3. This school began at 250 Kinzie Street in 1843. It

Afterwards removed to Dearborn Street near the River and still later to Erie and Wells Streets, where during the fire of 1871 its building was destroyed. Major D. W. Whitney, an evangelist associated with Dwight L. Moody, immediately invited the school to meet in the mission hall at Indiana and Halsted Streets. At this time the North and Westminster Presbyterian Churches consolidated under the name of the Fourth Presbyterian Church, with which Christ Church has been affiliated ever since. The church and school occupy an excellent church edifice at Orchard and Center Streets, Chicago.

Mr. Dan Crawford has at last reached his station in the Long Grass. A great delirious throng met him on his arrival and on the first Sunday the new building was packed with a mass of natives.

We are sorry to record the death of Mrs. George William Carter, wife of the General Secretary of the New York Bible Society, Sunday, September 12. Mrs. Carter was a woman of remarkable personal charm and intellectual gifts. As a Bible student there is a unique record that she had nine Bibles with each one of which she had gone through the entire book, making copious notes.

October 11, Mrs. Stella B. Irvine of Riverside, Cal., superintendent of the department of Sunday-school work, reported to the national convention of the Woman's Christian Temperance Union a pledged membership of 1,845,944, an increase of 224,123 members of Sunday-schools who have signed the pledge this year. More than 16,000 complete families are pledged to total abstinence, an increase of 7,200 during the year.

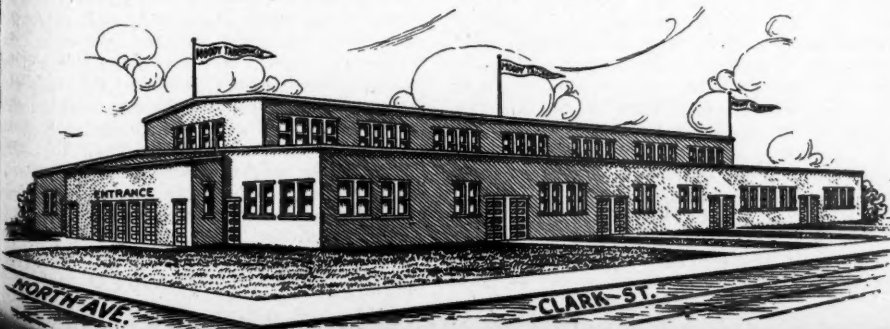
The Moody Church is erecting at the corner of North Avenue and Clark Street in Chicago, a tabernacle with a seating capacity of 5,000. In this building, beginning November 7, evangelistic meetings will be held every night until next April. The preacher will be Rev. Paul Rader, the pastor of the Moody Church.

The success of Mr. Rader since coming to Chicago last November has been phenomenal. Besides his work as pastor of the Moody Church, he has preached at several union evangelistic campaigns in different parts of the city, the work at the big tents in the northwest part of the city being most noteworthy. Some 7,000 people were crowded into the tent the last night of the meetings at Division and Homan Streets. A picture of the new tabernacle accompanies this note.

The Union Missionary Training Institute, 131 Waverley Ave., Brooklyn, N. Y., Rev. Jesse W. Brooks, president, offers courses specializing on medical and Bible work. The medical course can be covered in one year and may be attractive to those who have covered the Bible work in other institutions.

The Executive Committee of the Laymen's Missionary Movement has issued a call to the Christian men of the United States to participation and service in the National Missionary Campaign. This campaign opened in Chicago, October 14, and will continue until April next, when a Comprehensive Missionary Congress will be held in Washington, D. C. It is planned to have seventy-five conventions in religious centers in the country in the meantime.

Following the Continuation Committee Conferences of Dr. John R. Mott in Japan, a three year evangelistic campaign is being carried out by the Japanese themselves. Modern methods are being used, and newspapers, megaphones, automobiles and even moving pictures are being pressed into service. Tents holding 1,000 people have been erected at some places. In Tokio, 3,000 people were gathered, and after addresses the believers grouped themselves and followed leaders to various tent meetings, then separated and engaged in street preaching all over the city.



Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 North La Salle Street, Chicago.

The Will in Ethics, by Theophilus B. Stork.

This book is peculiar in that no explanation is given of the author—who he is or his qualifications for writing. Moreover, its reading does not impress us that it is a book we should care to recommend to our readers.

190 pp., 8 vo. Sherman, French & Co., Boston, \$1.25 net. P. B. F.

The Leadership of the Spirit, by E. W. Hicks.

The aspect of the Holy Spirit as the successor of Jesus Christ in leading the church is emphasized in this little book. This leadership is spoken of as a new office, something additional to the work of the Holy Spirit as a helper and sanctifier. As this leadership is in the use of the Word, the conception is one well worth the consideration of all Christians.

Paper, 51 pages. 4x6 inches. Glad Tidings Publishing Company, Chicago. J. H. R.

Upper Room Messages, by Joseph Abraham Huffman.

This book contains a series of fourteen addresses on devotional themes. It is written in reverent tone and simple language by one who evidently loves the Master. Some passages show ignorance of what is called dispensational truth, which leads the author to hold out, as a reward of consecration, physical and financial returns in this world.

203 pages. 8x5½ inches. The Bethel Publishing Company, New Carlisle, O. 75 cents.

B. B. S.

The Gist of the Lesson, by R. A. Torrey.

This is the seventeenth year that has welcomed this multum in parvo, giving the gist of the Sunday-school lessons for 1916. The purpose is to furnish busy men and women with the text of the lessons and suggestive comments upon them in such form that they can carry them with them, and thus improve spare moments on the train, street car and elsewhere. There are blank leaves for the names of twenty Sunday-school scholars and a full record of attendance, as also the Christian Endeavor prayer-meeting topics for the entire year. The name of the author is sufficient guarantee of the worth of the contents of the little book.

157 pages. 2½x5½ inches. Fleming H. Revell Company, New York. 25 cents net. J. H. R.

Songs for Service, compiled by Homer A. Rodeheaver and edited by Charles H. Gabriel.

This is a collection of songs containing many of the old favorites which will be welcomed by those who cherish pleasant memories connected with them. So far as we are able to judge from a somewhat careful examination, the new songs are all up to the standard of the ordinary gospel songs, while some of them are very attractive and should become popular. The book presents a unique and attractive appearance, both outside and inside, though we think there might be an improvement where the small type begins to be used and where some variety is seen, but this is a minor matter. The book undoubtedly will have a large sale as have its predecessors which have been used in the "Sunday" meetings.

288 pages, 5½x8 inches. The Rodeheaver Company, Chicago and Philadelphia. Cloth, \$25.00; limp, \$18.00; manilla, \$15.00, per 100 copies.

The Fundamental Error of Woman Suffrage, by William Parker.

This is a very sincere discussion of a subject of present interest by an intelligent Christian layman. This is not Mr. Parker's first attempt at writing a book, for besides other minor productions, some years ago he wrote a very thoughtful book entitled, "Eternal Life," which secured very considerable reading. He is a man of the greatest sincerity and would not do anything, even write a book, unless impelled by a sense of moral obligation. The attempt in this book is not to drag woman down from a position that is God-given, but is intended to lift her up to the position that is God-given, and from which the author believes she has fallen when seeking equal suffrage.

The contention of Mr. Parker is that woman represents the passive or spiritual elements of the social order and should not, therefore, lust after temporal power. Whether the author has made out his case or not will be both claimed and denied, but the fair and thoughtful Christian student of social matters who believes in woman suffrage, will have some very hard nuts in this book to crack. So favorably was the editor-in-chief of this magazine impressed with this book that he has asked that its last chapter be one of the leading contributions.

125 pages. 5x7½ inches. Fleming H. Revell Company, New York. 50 cents net. J. H. R.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Hart and MaGann held their last meeting on October at Grand Junction, Colo.

The Turkington Evangelistic Party began their fall work at Penfield, Pa., last month.

Milburn and Cramer held meetings in the Gospel Hall at Wilkinsburg, Pa., Sept. 19 to Oct. 3.

The Mills-Huggins Party write from Farmington, Iowa, "We are having a glorious meeting at this place."

I. E. Reynolds, is now musical director of the Southwestern Baptist Theological Seminary at Fort Worth, Tex.

The H. P. Dunlop Party is now engaged in a campaign at Belle Center, Ohio, and make special request for the prayers of our readers for these meetings.

Clare Harding announces open dates after Nov. 22, to assist pastors or evangelists in conducting singing. He held his last meeting at Hopkinsville, Ky.

John Imrie, singer, announces he will be associated with S. R. Sheriff, and this month will be holding meetings at Charleston, W. Va., and Mt. Carmel, Pa.

Carroll C. Elsey is now leading the singing for the Hale Evangelistic Party and reports they had 169 conversions during six nights in their meeting at Louisiana, Mo.

G. A. DeFlon has returned from a western trip to his home at 2330 Glenarm Place, Denver, Colo. He writes that he has some open dates.

John McKay writes, "I have just finished a seven weeks campaign in Hamburg, N. J., with 40 conversions. I am now in Sussex, N. J., where 162 have made profession."

Harry Beckman, now studying in the Conservatory and College at Jacksonville, Ill., writes that he is director of the Illinois College Glee Club, this year. He will have three weeks during the winter to assist as director of music in special meetings.

Wilson A. Pugsley closed a four weeks meeting at Bliss, N. Y., with over 200 consecrations and conversions. He opened the next meeting at Freedom, N. Y., Sept. 26, with bright prospects.

W. C. Moorman writes as follows: "The Lord gave us a good revival at Independence, Okla., and we are closing a good meeting here at Putnam, Okla. I will have open dates for December and after Christmas."

Norman H. Camp recently conducted union evangelistic meetings in Los Angeles, Cal., and Aullville, Mo., with good results. H. M. Bunce assisted in the music in Los Angeles, and Charles A. Potts in Aullville.

Lew Cass Bennett and party write they had a most blessed revival at Laceyville, Pa. The town has 500 inhabitants, and the tabernacle had a seating capacity of 1,000 which was repeatedly filled. Many confessed Christ.

The Miller-Vinaroff Party closed the first meeting of the season at New Comerstown, O., Oct. 10. The meeting lasted three weeks, and the results were good. The party began its next meeting at Tiro, O., Oct. 14.

Myron J. Smith writes from Mt. Upton, N. Y., "The work here starts off well for the first week. I have not given an invitation as yet, but there is very good interest. This is my third field this year, and all is moving well."

The Franklin-Leonard Party closed a successful campaign at Howard's Grove, near Brighton, Ia., Sept. 28, and began the next meeting at Providence, Ia., Sept. 30, from which place word was received that the prospects were good for a successful meeting.

The McLendon-Pledger Party closed a four weeks campaign at Bishopville, S. C., Oct. 10. Over 1,400 made profession of conversion, including two Jews, one a leader in the synagogue, the other, the wife of a prominent merchant.

Hay Bell and party recently closed a successful meeting at Sturgis, Ky. Many were saved, and the churches strengthened. Sturgis is the center of Kentucky's coal field, and the converts were largely miners. Mr. Bell next went to Marion, Ky.

S. D. and B. W. Goodale report that their last meeting, which was held in a tent at Benton, Ia., was a sweeping work of grace. They called it "an old time revival." It started as a single church meeting, but later all the churches co-operated.

During September, Haudenschild and Pugh held meetings at San Diego, Cal. A deep interest was manifested and many souls brought to Christ; October 3 these workers began a meeting at Santa Rosa, Cal.

The Depfer Party opened a good meeting in Dunkirk, Ind., Sept. 26, with a large attendance in the tabernacle and under very encouraging conditions. Miss Ethel A. Knapp wrote, "God is with us, and the town is alive to its opportunity for the salvation of the lost."

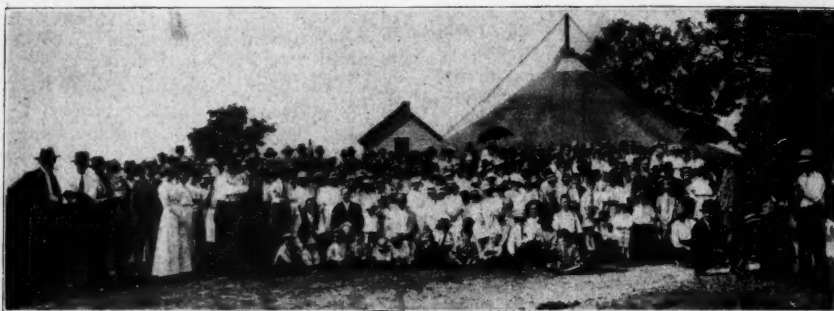
The Clark Evangelistic Party report a great union meeting at Lenora, Kan. At the time of writing, nearly 100 conversions had been recorded. The end of October and part of November they expect to be in a union meeting at Athol, Kan.

Harold F. Holbrook writes that good suc-

A. John Fitt writing from Phillipsburg, Kan., says, "We are just closing a very good union meeting with four churches united. Many have made a profession of faith. The afternoon services were unusually good, under the leadership of Miss Reva Owen. Many of the members and worldly professors got into a deeper experience. It was most encouraging."

John W. Erskine writes, "Have closed my meetings at Lake Ann, Mich. This was my second series in this town and it far surpassed the first effort in point of attendance, interest and results. The people came from six to eight miles to be present. Nearly every night when the invitation was given, young men and women, fathers and mothers, came forward and confessed Christ."

Mrs. E. C. Huckabee sends a good report of the meetings conducted by Lockett Adair and



Tent Meeting of Geisenheiner and Imrie at Doe, Mo.

cess attended the tent meeting in Olney, Mo., held during September by W. A. Tetley and himself. People came from all the surrounding country, so that on some occasions five times the population of the town was at the meeting.

Floyd John Evans and party wrote from Boker, Kan., that they were closing a splendid union revival, with over 300 professions at the time of writing. The party will remain in the west until after the holidays, when they will conduct a union meeting at Denver, Ind., beginning Dec. 31.

Charles R. Goff writes from Ottumwa, Ia., "We are just beginning our second week of meetings in this place. Mr. Rugg has organized a splendid choir. Yesterday was our first invitation to the unsaved; 18 accepted Christ, and the indications are for a great meeting during the next two weeks."

Rayburn and Laraway write from Menomonic, Wis., under date of October 11, "Last night we had the greatest service in the history of our work; 174 people came out for Christ, besides scores of reconsecrations. This city is thoroughly saturated with Unitarian sentiment, but Christ is drawing many to Himself."

Edd Huckabee in Texas and Oklahoma. They closed two meetings, at Elk City, Okla., with over 400 conversions, and at Lubbock, Tex., with 300 accessions to the church. At the time of writing, the party was at Stillwater, Okla., and they expected to spend the next few months in Oklahoma and Kansas.

The Claude A. Gunder Evangelistic Party wrote from Unionville, Mo., at the close of their second week and report nearly all the professing Christians have reconsecrated their lives to God's service. The Spirit of conviction is settling over the community and souls are being saved. The Misses Ethel and Mary Closson, graduates of the Moody Bible Institute, are members of this party.

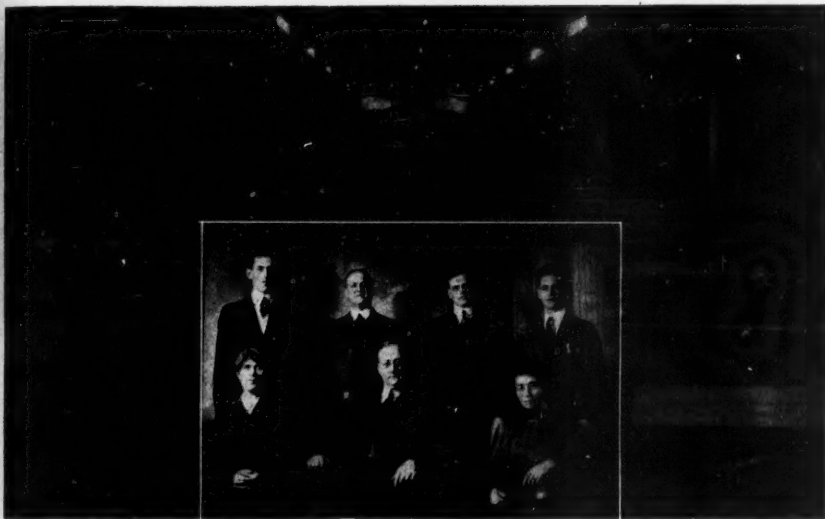
Bulkley and Swartzbaugh report a glorious tent meeting at Allen, Kan. A gospel team in this place that was organized at a previous date, proved a great success. The weather was unfavorable for a considerable time during the meetings, and the tent blew down several times, but interest in the meetings did not abate. The party next went to Lonoke, Ark., from which point they intend to go to Perryville.

Harry Dixon Loes sends the following report from Calgary, Can.: "H. H. Gilbert and I have just closed a three weeks union meeting in the northern section of this city. There were about 100 conversions, and many testified to a new conception of the Christian life. We are now in another union campaign in the main part of the city. Despite the burdens incurred by the war and financial depression, the openings for revival work are plentiful."

Miss Emma Paige and Miss Madeline James have organized an evangelistic party for denominational and union meetings. Their home address will be 501 North First Street, Marshalltown, Ia. Miss Paige will do the preaching, and Miss James, who graduated from the Moody Bible Institute last April, will

services had been held, but the workers were greatly encouraged and anticipated good results. Mrs. Ketchum's opening meeting with the boys and girls brought out 175, and they united heartily in the singing, and a large junior choir was organized. Splendid assistance was rendered in the preparation of the campaign, by Harry Storrs, who assisted Mr. Todd in getting the tabernacle ready for the meetings. Owing to the serious illness of her mother, Mrs. Bowman was not at the opening services.

The J. Clarence Green Evangelistic Party closed a five weeks union meeting in Johnson County, Mo., resulting in the whole community being stirred up by the gospel. There were many conversions, including some whole



Moody Bible Institute Gospel Party and Interior of Tabernacle at Norwich, N. Y.

chorister. They began a meeting Oct. 17, at Riverside, Ia., from where they expect to go to Postville, Ia., on Nov. 14. They have some open dates.

Rev. Paul R. Allen, pastor of the First Congregational Church of Norwich, N. Y., sends a report of the opening of the tabernacle meetings at that place by the Moody Bible Institute Gospel Party, under the leadership of William Wallace Ketchum. From a material point of view, he says, the beginning was not auspicious; the electric light plant broke down, leaving the city in darkness until 9 o'clock, yet over 1,000 people were at the opening services. Mr. Ketchum began his sermon after 9 o'clock. At the time of writing only three

families, and an interdenominational organization was formed to conserve the results, with a pastor, paid by this association, to give his whole time to the work. Charles E. Crawford, of the Moody Bible Institute, spent the last two weeks with the party.

C. E. Hillis and party held meetings at Enola, Pa., beginning Sept. 12; eight churches and the Y. M. C. A. co-operated. A remarkable number of conversions occurred in one home, where eleven people were saved. Mr. Hillis has associated with him in his party now, Mrs. C. E. Hillis, Lawrence A. Stahl, William F. S. Yates, and John J. Carroll. They were to begin the next meeting in Windber, Pa., on Oct. 31, in a five weeks campaign, ten churches co-operating.

John Hazelwood writes from Madisonville, Tenn., under date of Oct. 7, as follows: "On the last Sunday in August, my wife and I began a revival meeting at Beltsouth, Tenn., which lasted sixteen days and resulted in one of the most telling revivals ever experienced there. There were 70 conversions and reclamations; among them were many who were men of mature years, and some were leaders in the evils of the place. Drunkards and gamblers were converted; to God be all the glory."

Burke and Hobbs closed a successful meeting at Salisbury, Mo. All the churches united. The Sunday-schools now have a record attendance and have enrolled a large number of new scholars. There were many conversions in the cottage prayer-meetings held simultaneously. Over 150 people were received into the churches during the meetings. The party next went to Metropolis, Ill., where all the Protestant churches of the city are united for the campaign. Herbert Tovey is director of music.

Under date of Oct. 13, word was received from Kalamazoo, Mich., that Bob Johnson and party were in the full swing of a union tabernacle campaign. Considerable interest was shown in the men's meetings. The attendance was large, and several made decisions for Christ. Extensive plans were made for a great parade of women dressed in white and each carrying a Bible, to march to the tabernacle for a meeting for women only. The meetings were to close Nov. 1, after which the party will go to Red Bank, N. J., beginning Nov. 12.

Clyde Lee Fife and party opened a tabernacle campaign Oct. 10, at Eureka, Cal. The party consists of the evangelist, and two brothers, Robert S., who is assistant and director of personal work, and Earl H., who is cornet soloist and musical director; Mrs. Bess Fife Brooks, a sister, who is director of women's work. Fred H. Kuhn is advance man, and Sherman Lyons, manager of publicity. Eureka, Cal., is a city of 3,000 inhabitants, and the campaign is to be held in a tabernacle which will accommodate 3,000. Following this campaign, the party expects to go to Riverside, Cal., where extensive preparations are being made for a union campaign.

J. W. McKean, superintendent of the American Sunday School Union at Lebanon, Mo., gives an interesting report of eleven meetings held on his field the past summer by F. A. Geisenheimer, who was assisted by John Imrie as singer, and Miss Gladys Scott as pianist, of Linn Creek, Mo. These meetings were held in the tent, but the attendance was so large that most of the time the tent was too small to accommodate the crowds. One result of the meetings held at Dove, Mo., will be a

much needed mission chapel in which the people may worship and hold Sunday-school. Many of the converts were brought under deep conviction before their conversion. (See illustration on page 216.)

Oscar Lowry and party opened a campaign in York, Neb., Sunday, Oct. 3, in a large tabernacle. Ten churches united in the campaign. The personnel of the party for this season is as follows: J. Q. Brown, musical director and soloist; Miss Jean B. Lamont has charge of the women's work; Miss Fannie C. Peterson is the ladies' soloist and assistant in the work for the women and the high school girls; Orland L. Keyhertz is the pianist and secretary; and Rev. E. E. Plumley, assistant evangelist and advance man. Rev. Plumley is from Mt. Carroll, Ill.; Miss Lamont is from Orangeville, Can.; Miss Peterson from Waupaca, Wis. The party will be in York until November 7.

William Haynesworth, pastor, writes: "We have just had a fine meeting at Bethel Church, Sumter Co., S. C., with Dr. Ray Palmer. The blessing of God was upon our meeting. We gave up the galleries to the colored people, and as soon as they realized what an opportunity was presented to them, they filled every available seat. Dr. Palmer asked the negroes to sing for us, and we were constrained to admit that their singing was better than ours: 31 have been received for baptism, as a result of the meeting." Further word has been received of Dr. Palmer's next meeting at Goldsboro, N. C., where he was assisted by M. J. Babbitt; Pastor George T. Watkins says, "As a partial result of the meetings, 27 have been received for baptism, with others to follow."

Dr. Henry W. Stough, with his reorganized party for the season, opened a well-planned campaign at Lebanon, Pa. On Oct. 4, the first break in the meetings occurred, when 1,094 people went forward, after Dr. Stough preached his sermon on "The Fight in the Air." In the afternoon, there were 200 additional professions. Dr. Stough's party this season includes W. W. Shannon, assistant to Dr. Stough; Miss Dora Cain, in charge of the women's work; Miss Daisy F. Eggleston, children's work; Jack Cardiff, shop meetings; William F. Erwin and Joseph McCleary, advance men. At the close of the Lebanon campaign, Dr. Stough will begin meetings in Buffalo.

Charles R. Scoville writes from Webb City, Mo., "You will be glad to know we are in a great union meeting at this place where 1,302 responded to the invitation in the first ten days. This includes new converts, besides those who were formerly members of churches in other cities, who have come to rededicate and reconsecrate themselves to Christ. Our party consists of Thomas Penn Ullom, assistant evangelist; Rev. R. W. Waldroven, super-

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which the independent of personal work; C. E. Marty, musical director, and cornetist; Mrs. Scoville, pianist and superintendent of women's meetings; Harry and Walter VomBruch, cornetist and trombone, assistant musical director and superintendent of children's meetings; Miss Stella Robinson, secretary and personal worker, and Mrs. Marty, personal worker."

M. B. Williams closed a campaign at Darlington, Ind., on Oct. 3. Five local churches and several in outlying districts united in the campaign. The tabernacle, which seated 1,200, was taxed to its capacity. There were 358 conversions, leaving the church membership in the town greater than the population, because of the interest aroused in the surrounding country. A Men's League with 95 charter members is one of the permanent results. This, with a similar woman's organization has raised money for a building which shall meet the needs of the two organizations. The Bible is being read in the public schools of the town. Six neighborhood Bible classes have been formed. Dr. Williams has associated with him, Harry Bray, as musical director, and Ruth Bray, pianist and women's worker. The party is now in a meeting at Rochester, Ind.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

G. K. Ackley—Oct. 24, Baltimore-Basil, O.; Nov. 23, Wiersport, O.; Jan. 2, Dalton, Pa.; Feb. 6, Newcomers-town, Pa.

Geo. Wood Anderson—Nov., Columbus, Ohio.

Asher and Moody—Oct. 17, Fullerton, Neb.

E. H. Baker and party—Oct. 17-Nov. 14, Washington, D. C.

Hay Bell and Joe Lauderdale—Nov.-Dec., Appleton, Wis.

E. W. Biederwolf Party—Oct. 31, York, Pa.; Jan. 2, Mantown, Pa.; Feb. 27, Norristown, Pa.; April 21, Mansfield, N. J.

Chester Birch—Oct. 28, Charleston, Ill.; Nov. 11-30, Marshalltown, Ia.; Dec. 2, Ypsilanti, Mich.

Bodell and Maxwell—Nov. 17, Wooster, Ohio.

H. W. Bromley Party—Nov., Petoskey, Mich.

D. B. Bulkley—Nov., Perryville, Ark.

Burke and Hobbs—Oct., Brookfield, Mo.

Chapman-Alexander Party—Oct.-Nov., Asheville, N. C.

Will A. Cheesman, Nov., Muscatine, Iowa.

Byron J. Clark Party—Oct. 17-Nov. 17, Athol, Kan.

H. T. Crossley—Nov., Toronto, Ont., Can.; Dec., Exeter, Ont.; Jan., Brantford, Ont., Can.

Currie and Peters—Oct. 28-Nov. 21, Sheffield, Pa.

E. S. Cologrove—Nov., Orient, Ia.

DePier Evangelistic Party—Until Nov. 1, Dunkirk, N. Y.

H. P. Dunlop—Nov. 28, Fairmount, Ind.

John W. Erskine—Nov. 28-Dec. 19, Bancroft, S. Dak.

Lord John Evans Party—Until Nov. 5, Kirwin, Kan.

Clyde Lee Fife Party—Nov. 14, Riverside, Cal.

A. John Fitt—Nov., Raymond, Kan.

E. J. Forsythe and party—Oct.-Nov., Denison, Ia.; Nov.-Dec., Tipton, Ia.; Jan.-Feb., Detroit, Mich. (West side).

Franklin-Leonard Party—Oct. 24, Swea City, Ia.

Theodore L. Frost—Nov. 21-Dec. 12, E. Gloucester, Mass.

F. A. Gelsenheimer—Oct. 31, Conklin, Mich.

Elmhurst and Loes—Oct., Calgary, Alta., Can.; Nov., Canby, Alta.; Dec., Maple Creek, Sask., Can.

E. D. Goodale—Until Nov. 14, Brady, Neb.; Nov. 21-Dec. 19, Battle Creek, Mich.

Geo. E. Guille—Oct. 31, Carlisle, Pa.; Nov. 5, Sunbury, Pa.

W. E. Hackleman—Nov., Mayfield, Ky.

V. W. Hall Party—Nov. 2, Blairsville, Pa.; Jan. 2, Mayno, O.

John W. Ham and party—Until Nov. 1, York, S. C.; Nov. 1-20, Elizabeth City, N. C.

M. F. Ham—Jan. 1, Richmond, Ky.

John S. Hamilton and party—Oct., Marion, O.; Nov.-Dec., Hastings, Neb.; Jan.-Feb., Shelbyville, Ind.

Clare Harding—Until Oct. 24, Hopkinsville, Ky.; Oct. 25-Nov. 21, Belleville, Kan.; Nov. 22-Dec. 25, open.

O. E. Hamilton—Nov., Norman, Okla.; Jan., Miami, Okla.

W. D. Hamilton—Nov.-Dec., Seward, Neb.

Hart and Magann—Nov. 7, Oshkosh, Wis.; Jan. 2, Elgin, Ill.; Feb. 20, Batavia, N. Y.

Haudenschild and Pugh—Oct. 25, Santa Rosa, Cal.; Oct. 27-Nov. 18, Pittsburg, Kan.

R. G. Heddon—Nov. 1-21, Washta, Ia.; Nov. 22-Dec. 12, Runnells, Ia.; Dec. 12-22, Adelphi, Ia.

Hendrick and Carter—Nov., Plymouth, Ind.; Jan., Danvers, Ill.

C. E. Hills and party—Oct. 31, Windber, Pa.; Dec. 12, Portage, Pa.

Tilman Hobson and party—Oct. 13-Nov. 13, Anthony, Kan.; Nov. 15-Dec. 15, Marion, Kan.; Jan. 1-Feb. 1, Wichita, Kan.

I. E. Honeywell and party—Nov. 9-Dec. 19, Homestead, Pa.; Jan. 2-Feb. 13, Shamokin, Pa.

Thos. Houston—Oct., Gillette, Pa.

Robt. E. Johnson Party—Nov. 12-Dec. 20, Red Bank, N. J.; Dec. 31-Feb. 7, Topeka, Kan.

Bob Jones Party—Nov. 7, Joplin, Mo.; Jan. 2, Aurora, Ill.; Feb. 20, Connellsville, Pa.; April 9, Gloversville, N. Y.

C. G. Jordan Party—Oct. 31, Delaware, O.; Jan. 2, Kewanee, Ill.

H. D. Kennedy and party—Nov., Mount Ayr, Ia.; Dec., Leigh, Ia.

Wm. N. Kirk—Oct. 31, Waterloo, Ia.; Nov. 28, Defiance, Ia.; Jan. 2, Mechanicsville, Ia.

R. Sam Kirkland—Nov. 7, Aurora, Neb.

G. A. Klein—Oct. 12, Cleveland, Miss.

H. A. Knowles Party—Nov.-Dec., Fremont, Ill.

K. L. Kramer and son—Until Oct. 31, Pittsburgh, Pa.

Robert L. Layfield—Nov., Iola, Kan.; Dec., Wakeeney, Kan.

R. W. Lewis—Oct. 31, Kansas City, Kan.

John M. Linden Party—Nov. 3-23, Gothenburg, Neb.; Nov. 30-Dec. 19, Pella, Ia.

W. J. Lockhart—Nov. 7, Rock Rapids, Ia.

E. F. Loose—Oct., Tecumseh, Neb.

J. J. Lowe—Oct., Hamilton, Ont.

Oscar Lowry and party—Nov. 7-Dec. 12, Shenandagah, Ia.

Eva Ludgate Party—Oct., Dana and Paton, Ia.; Nov. 14, Saginaw, Mich.

Joseph C. Ludgate—Oct., Merrillan, Wis.; Nov. 14, El Paso, Ill.

Milford H. Lyon Party—Nov. 7, Flint, Mich.; Jan. 2, Wilmington, Del.; Feb. 20, Spokane, Wash.

Jas. B. McClure—Nov. 7, Quarryville, Pa.

J. W. Mahood Party—Oct., Marion, Ia.

E. C. Miller Party—Nov. 14, Paxton, Ill.; Dec. 26, Wheaton, Ill.

Mealing-Leonard Party—Oct., Columbia City, Ind.

Miller-Vinaroff Party—Until Nov. 7, Tiro, O.; Nov. 14-Dec. 12, Russell, Kan.

Mills-Huggins Party—Nov., Wilsonville, Neb.

Mitchell and Preston—Until Nov. 14, Patoka, Ill.; Nov. 21-Dec. 19, East St. Louis, Ill.

W. J. Morris—Until Nov. 14, St. Charles, Mo.; Nov. 14-Dec. 4, St. Joseph, Mo.; Dec. 4-20, Hopkins, Mo.

E. R. Nance—Until Nov. 14, Ellsworth, Kan.; Nov. 16-Dec. 5, Culver, Kan.; Dec. 8-25, Carlton, Kan.; Jan. 2-23, Solomon, Kan.

O. A. Newlin—Nov. 7-Dec. 12, Eagle Grove, Ia.

Nicholson-Hemming Party—Nov. 14, Stroudsburg, Pa.

French E. Oliver Party—Oct. 31, Xenia, O.

Paul Henry Packard and party—Nov., Olathe, Kan.; Nov. 29-Dec. 24, Belleville, Kan.

Misses Paige and James—Oct. 17, Riverside, Ia.; Nov. 14, Postville, Ia.

Sara C. Palmer Party—Nov., Mt. Carmel, Pa.; Jan., Freeland, Pa.; Feb., Milton, Pa.

W. E. Pariah—Until Nov. 13, Atlanta, Ia.; Nov. 14, Petoskey, Mich.

L. K. Peacock Party—Nov. 14, Charlton, Ia.

Jay J. Pease and party—Oct., Hillsdale, Wis.

A. S. Phelps—Nov., Harmony, Pa.

E. B. Pratt—Nov. 15, Osceola, Ia.

W. A. Pugsley—Nov., London, Ont., Canada.

Rayburn and Leraway—Oct. 17-Nov. 21, Beloit, Wis.; Nov. 28-Dec. 26, River Falls, Wis.

Milton S. Rees—Oct. 17, Boston, Mass.; Nov. 21, Malone, N. Y.; Jan., Danbury, Conn.

Jas. V. Reid—Oct., Barlow, Ky.

Fred M. Ross and party—Oct., Jackson, Pa.; Nov., Jermyn, Pa.

Runyan-Rueckert—Oct. 26-Nov. 21, Columbus, Kan.; Nov. 28-Dec. 19, Vassar, Mich.; Jan. 2-23, Independence, Kan.; Jan. 30-Feb. 20, Cameron, Mo.

Harold P. Sayles—Nov. 7-23, Penton, Mich.

H. B. Sargent—Nov. 2-14, N. Woodstock, N. H.; Nov. 16-23, Dalton, N. H.; Dec. 1-12, Jackson, N. H.

F. E. Smiley—Nov., Guthrie, Okla.; Dec., Denver, Colo.

(Continued on page 227.)

The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

Dr. Gray: Dr. Gray gave the first week of October to a Bible conference in Bethlehem Presbyterian Church, Philadelphia (Rev. John R. Davies, D. D., pastor). The conference was similar to one held by him in the same church at the same time last year. Sunday, October 17, he filled the pulpit of The Moody Church morning and evening, and on the 29th he left for a week's engagement under the auspices of the State Sunday-school Association of West Virginia.

Dr. Fitzwater: Union Bible Class, Chicago, Oct. 2-9-16-23-30; Friendly Bible Class, Oct. 3; Roseland Union Bible Class, Oct. 5-12-19-26.

Dr. Russell: Moody Church, Oct. 10; Princeton, N. J., Oct. 11-13.

Mr. Gosnell: Pittsburgh Union Bible Class, Oct. 1-8-15-22-29; Gospel Tabernacle, Oct. 3.

Mr. Sellers: Lansing, Mich. (with Mr. Lyon), Oct. 3-4; Second Baptist prayer meeting, Oct. 6; Lincoln Park School of Religious Education, Oct. 7, 14; First Evangelical Church, South Bend, Ind., Oct. 10; City Rescue Mission (dedication), Cleveland, O., Oct. 11; Y. M. C. A., Kansas City, Mo., afternoon of Oct. 31; First Baptist Church, Kansas City, Mo., Oct. 31.

Mr. Sutcliffe: Hinsdale Union Bible Class, Oct. 5-12-19-26; Oak Park Union Bible Class, Oct. 4-11-18-25; Central Park Union Bible Class, 7-14-21-28; Central Park Congregational Church, Oct. 3; Pacific Garden Mission, Oct. 9.

Mr. Marshall: Wesleyan Methodist Church, Oct. 7 and 14.

Mr. Ralston: Gospel Tabernacle, Oct. 3; Green St. Congregational Church, Oct. 10.

Mr. Hammontree: Bowling Green, Ky., Oct. 9-25.

RECEPTION AND DINNER TO DRS. FRANCIS L. PATTON AND ROBERT RUSSELL

The occasion of Dr. Patton's presence as our guest last month furnished an opportunity to present him and also Dr. Russell, the new member of our Faculty, to a large number of the Christian leaders of the city. The host was Mr. Crowell, President of the Institute, and the place, the Chicago Club. The date was Tuesday evening, September 28. Some sixty-one gentlemen, representing the ministerial associations, the theological seminaries and other educational institutions, the Y. M. C. A. and other Christian movements of the city,

were presented to these gentlemen in the library of the club, Mr. E. B. Buckalew, Secretary of our Extension Department, acting as the introducer.

At the dinner which followed, brief remarks were made by Mr. Crowell, Dr. Patton, Dr. Wishart, pastor of the Second Presbyterian Church, and Dr. Russell. Dr. Wishart was particularly happy in welcoming Dr. Russell on behalf of the Christian leaders who were present, as he had been formerly a minister in the United Presbyterian Church, to which Dr. Russell belongs, and also a professor in the seminary of that church at Pittsburgh. Dr. Russell responded briefly, expressing his great joy in being connected with the Institute because of the spirit animating it, and the great opening it afforded him for Christian service throughout the world.

The gathering was a very successful one in every way, cementing Christian bonds and strengthening the position of the Institute in the city.

FAREWELL WORDS BY DR. FRANCIS L. PATTON

Spoken at the Closing Lecture of the Series on "Christianity and the Modern Man," Oct. 1

"I shall not take leave of this audience today without expressing my grateful appreciation of the kind attention I have received since I came to this city in the large attendance and the respectful interest which you have shown in these lectures. I wish again to express my appreciation of the kindness of my brethren in the ministry of the different denominations, not only through their representatives who signed the call inviting me to come; but in the generous attendance upon the lectures day by day.

"I wish to express my grateful appreciation of the Moody Bible Institute, under whose auspices more particularly I have come, and to Dr. Gray, the Dean of the Institute, for his many kindnesses in connection with this course of lectures. And while I do this, I wish, in such feeble way as I may be able, to express my feelings with respect to the great work the Moody Bible Institute is doing in this city, for this city and for this state, and for the world. The more I see of the men connected with the Institute, the more I learn of the work the Institute is doing, the more I realize what a beneficent agency it is, and what a power it has become, and what a still greater power it might become if adequately supported. Of this I

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feel sure that no money that goes to that Institute goes to anything but the best form of service."

INAUGURAL CEREMONIES

On October 7 the Institute was represented by Dr. P. B. Fitzwater at the inaugural ceremonies of the Chicago Lutheran Theological Seminary. Dr. Elmer F. Krauss was inducted into the office of President, Prof. Harry B. Reed into the chair of Old Testament Evangelism, and Dr. Joseph Stump into that of Systematic Theology.

On October 13 Dr. Robert M. Russell represented the Institute in similar ceremonies at Princeton Theological Seminary, Princeton, N. J., when Dr. J. Ross Stevenson was inducted into the office of President, succeeding Dr. Francis L. Patton, and Dr. J. Ritchie Smith into the chair of Homiletics.

EXTENSION DEPARTMENT

The Extension Department has been able to place the following workers during the past month: Robert Tinkman, with the City Rescue Mission at Cleveland, O.; W. J. Thomson, at Chattanooga, Tenn., as chorister with the Baptist Tabernacle; Miss Alma Rader, with the Young Women's Christian Association, Pittsburgh, Pa.; Harold R. Coffin, with Evangelist Burgess for evangelistic meetings, beginning October 27 at Seneca Falls, N. Y.; Roger M. Hickman, for special meetings at Oscaloosa, Ia., beginning, October 10; J. Walter Field, at Red Oak, Ia., in evangelistic meetings to begin October 18; Miss A. Malmsten, at West Salem, Ill., for meetings beginning November 21; Geo. R. Morris, for three months' pastoral supply at Sawyer, N. D.; C. D. McKenzie, supply pastor, Fulton, Mich.

Field workers have been engaged as follows: Miss E. Stafford Millar at St. Paul, Minn., Oct. 1-3; Sioux City, Ia., Oct. 4-12; Burlington, Ia., Oct. 14; Dayton, O., Oct. 24-31. Mrs. Frances C. Allison, at Mansfield, O., with Bob Jones Party. Miss Angy Manning Taylor, with Ohio Synod, Oct. 7; at Cobham, Va., Oct. 10, and at Memphis, Tenn., Oct. 13-31. John C. Page with Cape Breton Evangelistic Association of Nova Scotia. George E. Guille at Indianapolis, Ind., Oct. 1-3; Philadelphia, Pa., Oct. 4-9; Altoona, Pa., Oct. 10-12; Tyrone, Pa., Oct. 13-17; Fulton Street Prayer-meeting, New York, Oct. 18-23; Harrisburg, Pa., Oct. 24-26; New York, N. Y., Oct. 27-29; Lebanon, Pa., Oct. 31. Howard W. Pope, at Second Baptist Church of Chicago, Oct. 1; Bible Conference at Central Park Congregational Church, Oct. 2; Millard Ave. Congregational Church, Oct. 3; Memorial Presbyterian Church, Indianapolis, Ind., Oct. 10; Fishermen's Bible Institute, Indianapolis, Oct. 10; Green Bay, Wis., Oct. 14. Mr. Buckalew

has been visiting Philadelphia, New York and a number of eastern cities in the interests of the extension work and the opening of doors for Bible classes, evangelistic meetings and Bible conferences.

Mr. John R. Riebe takes up his work November 1, 1915, as assistant to Mr. Buckalew in the Extension Department, coming directly from the general secretaryship of the Y. M. C. A. at Scottsdale, Pa. Mr. Riebe brings to his new position the experience gained in eleven years of successful service as secretary



John R. Riebe.

of Young Men's Christian Associations in Pennsylvania and five years as a missionary in British East Africa under the Africa Inland Mission. His gifts in office work and Bible teaching led to the invitation to accept this position.

Mrs. Riebe is an active volunteer worker, having rendered notable service as a speaker upon missionary topics. Mr. and Mrs. Riebe have long been friends of the work of the Institute, and they receive a warm welcome as they join the family of Institute workers in Chicago.

CORRESPONDENCE DEPARTMENT

The progress of this department from year to year is indicated by the enrolment of new students. For the year closing August 31, 1912, there were 199 enrolments; in 1913, 443; in 1914, 954; in 1915, 1,368. The first month of the new year, September, gave 168 new enrolments as compared with September of the previous year with 105, and with the best previous month with 155. The work of this department has been advanced along conservative lines, it being believed that the educational features must not be neglected in order to secure large enrolments. As the department is now thoroughly organized and equipped, a very much larger number of students can be cared for and the personal touch with the student not be overlooked.

WHAT A CORRESPONDENCE STUDENT IS DOING

Frank A. Reid of Campbell, N. Y., twenty years of age, impelled by his study in the Practical Christian Work Course, sought an opportunity of putting theory into practice. He



found an abandoned church at Westhill, Steuben County, N. Y., where he goes every Sunday on his motorcycle and conducts a religious meeting at eleven o'clock. A goodly number of people attend the services, a group of whom is here pictured, the young leader being shown in the center of the back row.

REPORT OF THE ANNUAL MEETING.

The thirtieth annual meeting of the corporation of the Moody Bible Institute of Chicago was held October 20, at which the Educational Department reported that 1,468 students had been enrolled in the Day and Evening Classes during the year, 808 of whom were men. They represented thirty different denominations, forty-one states, and thirty-one foreign countries. Many of these specialized in Sunday-school work, and foreign missions, but a still greater number in evangelism. The opportunities which Chicago furnishes for training in evangelism was illustrated by the fact that the students conducted or attended 40,895 meetings for men, women or children, in churches, missions, factories, industrial clubs, and in the open air. They taught 16,838 Sunday-school and mission-study classes. They made 20,404 personal calls in homes, lodging-houses, and hospitals. They talked individually about salvation with 63,552 persons, and reported 9,638 as professing conversion to Jesus Christ. They distributed 70,770 tracts and 3,332 copies of the Gospels.

The Correspondence Department reported 3,068 students as actively studying the different courses it puts out, making a total of 4,536 students, all told, under the care of the Institute during the year.

The Extension Department handled 492 calls for evangelists, pastors and other Christian workers, and conducted through its own rep-

resentatives in the field about 1,500 meetings, reaching approximately 175,000 people. This does not include certain Bible conferences held in different parts of the United States and Canada, nor union Bible classes conducted under its auspices in Chicago and other cities with an average weekly attendance running from 50 in one instance to approximately 800 in another. This department also provides sermons and Sunday-school lessons prepared by the Faculty of the Institute for a syndicate of newspapers, reaching about 5,000,000 readers per week.

The Financial Department reported no loss on investments or deferred interest and a slight increase in the worth of the Institute by betterments and annuities, making a total present worth of \$1,141,127.01. The books were closed for the year with a net deficit of \$6,206.46. There are no mortgages or other encumbrances on the property.

The following trustees were elected as the Executive Committee for the conduct of the business during the coming year: Henry P. Crowell, President, Quaker Oats Company; E. K. Warren, President, The Warren Featherbone Company; James M. Gray, Resident Dean.

THE EVENING CLASSES

The graduation exercises for those completing the three years' course at the end of the summer term, and the opening exercises for the fall term were held in the Moody Church auditorium Friday night, September 17. That the Christian Workers of Chicago and adjoining suburbs are beginning to appreciate the great opportunity the Evening Classes afford busy people was manifested by the large attendance at this service. Special music was rendered, and the address was delivered by Dr. Robert M. Russell. Dr. Gray presented nine diplomas to the graduating class.

The regular class work began the following Tuesday night, when the Institute witnessed the largest enrollment in the history of the classes. The lecture room of the Institute is being taxed to its capacity. At the end of the third week, the enrollment was 84, more than at the same time last year.

The Alumni Association of the Evening Classes held its annual business meeting recently in the reading room of the Men's building, at which the Rev. E. A. Marshall, Director of the Missionary Course, and Mrs. Marshall were present.

After prayer by one of the members of the Alumni, a constitution was adopted, and the following officers elected for the ensuing year: President, Peter Sierts; Vice-President, Marion J. Downey; Recording Secretary, Alma C. Schmalgemeier; Corresponding Secretary,

Lucy B. S. Chairman
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Alumny Bible Institute

Evening Classes

1915

"Christ is made unto us Wisdom" 1 Cor. 1:30.



M. DANE



H. H. STELSTINE



G. HAMMOND



T. G. STAALSON



E. N. DESHON



F. SWANBURG

PHOTO BY DAGUERRE STUDIO 218 S. WABASH AVE.

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The purpose of the Alumni Association is to
old together all persons graduated from the
Evening Classes, increase their mutual ac-
quaintance, help them to be more useful in the
service of God, and encourage enrolled stu-
dents to complete the course.

L. M. Aldridge, '12, became a member of the
Parkersburg Presbytery and pastor of the
Presbyterian church at Winfield, West Va.,
Sept. 21, 1915. Plans are already under way
for the building of a new church.

Mr. Charles M. Alexander writes from
Northfield, Mass., that the \$10 sent by the Mis-
sionary Union of the Institute has been sent
to Europe for the purchase of testaments for

the soldiers. He says that Mr. G. T. B. Davis has secured in the last five months 30,000 Scotch soldiers in his meetings to sign the Pocket Testament League pledge, and 20,000 of them have come out and confessed the Lord Jesus Christ. Mr. Alexander says he knows of no other one doing such definite work for the soldiers. He speaks of the old lady in South Africa who heard of this work for the soldiers, and not having money but some oxen, sold the oxen for diamonds, placed the diamonds between blotting paper and sent them to the office of the League. A girl sent a ring and said that neither she nor her mother had any money but that she wished the ring sold and the money used for the soldiers.

REUNIONS

About fifty representatives of Northfield Seminary, Mount Hermon School, the Moody Bible Institute, the Los Angeles Bible Institute and the Bible College of San Francisco held a reunion in the First Presbyterian Church on the evening of September 30, in the city of San Francisco, in honor of Dr. Torrey. Mr. C. H. Coultres, who is in charge of the Moody Bible Institute exhibit in the Palace of Education at the Exposition, was toastmaster. "All for Christ" was the keynote. Dr. Torrey in his remarks stated that probably all the institutions of kindred character in this country had had their root in the Moody Bible Institute, instancing many that had drawn from its graduate ranks their faculty members. His words of cheer were a slogan to continued effort. Miss Charlotte A. Cary, Superintendent of the Women's Department of the Moody Bible Institute, was accorded a most hearty greeting. She recalled some of her earlier Northfield experiences and told of the marvelous growth of the Institute.

Mr. John E. Daniels, a graduate of the Mount Hermon School, spoke briefly of Mr. Moody and the school and sang Dr. Andrew Bonar's hymn, "One of the Sweet Old Chapters." Mrs. Lillian Taylor Harriott represented the Northfield Seminary. "No experience," she said, "had had such a sweetening, strengthening, uplifting or more enduring influence upon her life than the days spent in Northfield." The Rev. George W. Hunter, representing the Los Angeles Institute, then spoke, being followed by Dr. Hugh W. Gilchrist, representing the Bible College of San Francisco. The meeting was brought to a close with the singing of "Blest Be the Tie That Binds."

The following were present: Moody Bible Institute—Dr. R. A. Torrey, Miss Charlotte A. Cary, C. H. Coultres, Jeanette Gedalius, Emmil Sywulka, Arthur Sunter, Edith M. Sunter, Frances E. Standen, Mrs. F. H. Lincoln, Carrie M. Kerschner, Mrs. Cora D. Humphrey, May M. Blodgett, Clarence H. Stevens, Samuel E.

Mitchell, Etta McClung, C. E. Rykert, John W. Johnson and wife, E. O. Chapel, F. I. Drexler, Anna Owen, Milanda M. Waring, and Miss Miderhouser. Mount Hermon School—John E. Daniels. Northfield Seminary—Mrs. Lillian Taylor Harriot, Elva Taylor, Bertha Clark, Anna Relyea. Los Angeles Bible Institute—George W. Hunter, Mabel Barnhouse, Mrs. Pike, Florence Pike, Grace Pike, Alden Pratt, Mrs. Pratt. Bible College of San Francisco—Dr. Hugh W. Gilchrist and wife, W. W. Smith, M. B. Harris, H. Watkin, Alma Kuck, Pearl Shockley, Roy Woodhams, Miss E. R. Corey, Miss Caldwell and Miss McCarty.

During the sixty-first session of the Western Wisconsin Conference of the M. E. Church, held at Eau Claire, a number of the M. B. I. students present held a fellowship meeting in the parsonage of the Rev. W. B. O'Neil, pastor of the Bellinger Street Congregational Church. A time of refreshing was enjoyed, and the Lord was present in power. The following former students were present: W. B. O'Neil ('07) and wife (nee Florence A. Mannington, '04); E. C. Hise, '11; W. P. Powell, '03; A. D. Lehman ('11) and wife; William Illey ('11) and wife; Albert H. Pierstorff, '10; Conrad Knudson, '96; A. F. Klein ('07) and wife. There are other students in the Conference, but they could not be present.

PERSONALIA

F. A. Hieber, '11, pastor of the Potomac Presbyterian Church, Potomac, Mont., is a student at McCormick Seminary.

Mrs. M. Parker, '01, Eureka, Cal., especially interested in Sunday-school work since leaving the Institute, has helped to organize a Sunday School at Una, Colo., which is doing splendid work for the master.

C. H. Jack Linn, '14, has accepted the pastorate of the Congregational church, Monona, Ia. His work there began August 29.

Frank B. Hanna, '09, formerly of Mantius, Ill., has accepted a call to the United Brethren Church, Mt. Carroll, Ill.

Zoltan Irshay, '13, is taking his second year at the Princeton Theological Seminary, Princeton, N. J.

Andrew Turkington, '06, has accepted the pastorate of the Baptist church at Wellston, O.

J. Wallace Jacobus, '09, has just accepted a call at Waterford, Mich. He reports that his people have a real hunger for the Bible.

Fred W. Christ, '07, singing evangelist, is now located at White Earth, N. D., doing supply work, and is much encouraged with the progress he is making.

M. S. Amstutz, '06, Springtown, Pa., writes that since leaving the Institute he spent three years at Baldwin University, and later graduated from The Missionary Institute at Nyack, N. Y. He says: "We are always glad to hear

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John W. Drexler and Miss Lillian C. Edwards, '10, is now at the Association House, 2150 North Avenue, Chicago, acting as director of the Camp Fire Girls' Department.

Lucile Donaldson, '13, has accepted a call to the South Presbyterian Church, Syracuse, N. Y., and was ordained as deaconess, Sunday, October 3, 1915. She has prospects of very fine work there.

Henry K. Bentley, '13, is assisting Dr. A. C. Dixon of the Metropolitan Tabernacle, London, Eng., in an evangelistic campaign. He is enjoying the work and writes, "I do most heartily praise the Lord for taking me to the dear old M. B. I."

J. D. Boone, '90, who is doing missionary work in Kimble county, Tex., writes that he is meeting with good results in his work.

present students, conducted revival meetings at Suring, Wis., during the August vacation, where several were brought to a better knowledge of Christ, and much interest was manifested.

Geo. R. Bernhard, '07, pastor of the Biddle Presbyterian Church, Carlisle, Pa., reports that Rally Day in his Sunday-school on October 10 was the greatest rally they ever held. A splendid program of music was rendered and an address made by Dr. A. R. Steck. Many had to be turned away, and the offering taken was over 100 per cent better than last year. These splendid results are attributed to fervent prayer and loyal co-operation by members and friends.

BORN

To Mr. and Mrs. John A. Ross, '10, at Tate, Sask., Canada, September 2, 1915, a boy, James Evans.



Some M. B. I. Students in the Chicago "Dry" Parade Oct. 9.

H. L. McLendon, '13, pastor of the Marquette Road Baptist Church, Chicago, has published a statement outlining in a general way what his church believes and teaches. It is a strong testimony that the whole Bible is accepted as the inspired and infallible Word of God.

J. R. Frye, '12, has accepted the pastorate of the United Brethren church, North Lawrence, O.

A. J. Berninger, '98, dean of the Fishermen's Bible Institute, Indianapolis, Ind., received his special training at the Moody Bible Institute. He has shown rare ability and devotion as a Bible instructor. The Institute just closed its fourth year with a total enrolment of 250 students. The object of this Institute is to serve those desiring to obey the Word in 2 Timothy, 2:15, and who cannot find it convenient or possible to take a Bible course away from home.

Arthur Rasmussen and Chester L. Mindot,

To Mr. and Mrs. Frank K. Abbott, '12, at Hanover, Ill., October 6, 1915, a son, Franklin Pierce, Jr.

To Mr. and Mrs. H. J. Nelson, '09, at Gleason, Wis., Sept. 6, 1915, a son, Russell Harvey.

DIED

Mr. and Mrs. W. Rothwell, '06, at Bisbee, N. D., were bereft of their infant son and daughter, September 20, 1915.

Mrs. K. P. Snyder, Kansas City, Kan., a student of the Correspondence Department, passed away during the past summer. She expressed her appreciation of the course she was taking, and said it was one of the things she was loath to leave.

Will the members of the April class of 1910 please send information for a general letter before January 1, to Miss Jessie A. Fobister, Cor. Sec., Muncie (Ind.), Y. W. C. A.?

The Bible Institute Colportage Association

THE PRINTED PREACHER

The "Printed Preacher" has no fixed place of preaching, for the world is his parish; and while he is powerless in himself, he is ready to be sent wherever there is an opening for his message, and he will deliver it on the spot. It is all the same to him whether it is in the poorest slum or a stately mansion, by the bedside or the seaside, in town or in the country, by camp-fire or in barracks, in store or in stable, by road or by rail. If only there is even one to listen—no matter where—he is always ready.

Some "Platform Preachers" have a very decided preference for rich and fashionable audiences, whilst some are only "at home" with intellectual hearers, who can appreciate a brilliant discourse, logical and entertaining. Others, again, prefer speaking to the poor and less learned, being more approachable, less critical; while there are those who have no such choice, so long as their congregation is a large one.

Our "Printed Preacher" has no particular preference. He is bound to no special society; makes choice of no particular class, creed or shade of opinion; and as to the question of numbers, few or many, it does not affect him.

Then some "Platform Preachers" are timid, especially in speaking to individuals. Not so with our "Printed Preacher"—his unassuming fearlessness impresses you as being a most desirable quality in any witness for God. For example, he would be as ready to look a member of the royal family in the face and tell him of another crowned Head, as to tell the poorest beggar in the gutter of One who is "rich unto all that call upon him." He certainly would as fearlessly tell a popular modern theologian of the serious consequences of preaching "any other gospel" than the one brought from heaven by the Holy Spirit, as tell a contrite sinner of the cleansing blood of Jesus Christ, the Son of God; or, tell him that "there is joy in the presence of the angels of God over one sinner that repenteth."

Then, again, some "Platform Preachers" occasionally consider themselves "off duty." Our "Printed Preacher"—never. Indeed more, he knows no "time limit"—"in season, out of season," he is always ready—midday, midnight, matters not; it is never too early, nor too late, for his services. "Always abounding in the work of the Lord" might well be said of him. "Patient continuance" characterizes his work. Unfailing readiness, untiring constancy, may

justly be claimed for him. He will patiently repeat the same address the same day, as often as anyone can possibly find time to listen.

Some "Platform Preachers" feel greatly annoyed when the patience of one of their hearers gets exhausted by the length of a discourse and leaves before it is half finished. Our "Printed Preacher" takes no offense at such slight. If only a few words are listened to, and even if these be opposed by bitter expression of unmerited anger, he will never answer back!

Should it strike you further that his message might be a comfort, or a timely warning to some friend or loved one over the seas, thousands of miles away, you will find this preacher instantly ready to be sent, no matter where! Nor will the expense of sending him be any impediment, for one or two of the smallest copper coins of the realm will be sufficient to cover the cost of his journey, even if it be to the other side of the globe; and on such errands he waits not to be accredited by any human organization. He is as ready to be made use of by a little girl of nine or ten as by the greatest potentate or richest millionaire.

No preacher on earth has today such an "open door" as this "Printed Preacher"—obtaining an entrance, and a hearing, where none other can.—Selected.

THE GOSPEL IN PRINT FOR THE SOLDIERS OF THE ALLIES

15 Strand, London, W. C., England.

The last two weeks have been filled with most joyous service in the hospitals, where we are leading many men to Christ daily. We are also distributing the Moody Colportage Library books among these men, and they seem greatly to appreciate them. They tell us they are being greatly helped by them. One young man asked me for an interview the other day, which I gladly gave him. He said he had been reading one of these books, "Sovereign Grace," and that although he was a Christian, it had stirred him up, and he wanted to be more for the Master. Some of the soldiers have read their books through, and have asked for others. We have already distributed some five hundred among these wounded soldiers in hospitals. We expect to distribute these in three other hospitals where there are some two thousand men. These books have already opened up for us interviews through which we have been enabled to lead some of these men to Christ.

Rev. J. Christian,
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Rev. J. Stuart Holden, editor of "The Christian," J. Kennedy MacLean, editor of "The Life of Faith," J. J. Virgo, Secretary of the Central Y. M. C. A., have each told me the last week that they considered the hospitals the greatest field for evangelism. Two hundred thousand British wounded, and seven hundred thousand French wounded, await the gospel message, and they are all most receptive. The men are greatly enjoying also the singing of Mrs. Norton in the hospitals.—
Ralph C. Norton.

[The above is but one of several good letters of appreciation received from the Nortons since two large shipments of the Moody Colportage Library books were forwarded in answer to a recent appeal in this magazine, under the heading, "Stars in Your Crown."]

WHAT THE READING OF ONE BOOK DID—

And the End Is Not Yet

Philadelphia, Pa., June 7, 1915.

Since reading one of your books, "The Way to God," by D. L. Moody, it has made me eager to help others. So many young people in our Sunday-school and church need good reading to uplift the soul, and I feel as though my life has been wasted, that I had worshipped the saviour afar off, and now must do my very best to help young Christians, as I have been helped. Please tell me how to become a "book missionary." My means are small, but the Lord will make a way.

MRS. E. BUCKLEY.

FREE GRANTS OF BOOKS.

The following donations of the Moody Colportage Library books, Emphasized Gospels of St. John, etc., have been sent out on account of the several book funds named, from September 13, 1915 to October 14, 1915, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation:

Prison Book Fund:

Louisiana, 50 books.
Indiana, 20 books, 100 gospels.
Tennessee, 5 books.
Kansas, 10 books.

Africa Book Fund:

Nigeria, 100 books.

Spanish "Way to God" Book Fund:

Arizona, 10 books.

Fire Station Book Fund:

Chicago, 40 books.

MR. MOODY'S BOOK FUNDS.

The following contributions have been received from September 16, 1915, to October 15, 1915, inclusive:

Prison Book Fund:	
39 Contributions	\$189.80
Military Camp Book Fund:	
9 Contributions	48.00
Mountain Book Fund:	
2 Contributions	12.15

A CLASSIFIED CRIME.

In the census office at Washington acts against the law are recorded under a few main heads, such as murder, burglary, etc. A lady who was working there recently ran across the crime, "Running a blind tiger." After a puzzled moment she placed it under the list, "Cruelty to Animals."—Lippincott's Magazine.

FUTURE ENGAGEMENTS

(Continued from page 219.)

Chas. Reign Scoville Party—Nov.-Dec., Jefferson City, Mo.

Chas. Cullen Smith and A. C. V. Gilmore—Nov., Mankato, Minn.; Jan., Faribault, Minn.

H. D. Sheldon—Nov. 14, Clyde, N. Y.

Gypsy Smith, Jr.—Nov., Memphis, Tenn.; Dec., Richmond, Va.; Feb., Somerville, N. J.; March, Troy, N. Y.; April, Long Branch, N. J.

Lewis E. Smith—Oct. 31-Nov. 14, Dorchester, Mass.; Nov. 17-28, Bernardston, Mass.; Dec. 1-19, Maiden, Mass.

Reuben S. Smith—Nov. 2-14, Concord, N. H.; Nov. 16-28, Brewer, Me.; Dec. 1-15, Osterville, Mass.

Myron J. Smith—Nov., Lodi, N. Y.; Dec., Millville, N. Y.; Jan., Rochester, N. Y.

George T. Stephens Party—Oct. 31, Bellevue, O.; Jan. 2, Scottsdale, Pa.

H. L. Stephens Party—Nov. 7, Greenfield, O.

Chas. Stewart—Nov. 1, Enid, Okla.

H. S. Stoner—Jan., Lima, O.; Feb., Hartsville, O.

Henry W. Stough Party—Oct., Lebanon, Pa.; Nov., Buffalo, N. Y.

Wm. A. Sunday Party—Nov.-Dec., Syracuse, N. Y.; Jan. 2, Trenton, N. J.

Towle-Cotterell—Oct. 14, Carrollton, Ill.; Nov. 19, Georgetown, Ill.

Daniel S. Toy Party—Nov. 7, Lancaster, Wis.; Jan. 2, Knightstown, Ind.

C. R. L. Vawter—Oct., Chicago Heights, Ill.

A. G. Voight—Nov. 1-28, Chugwater, Wyo.

Chas. T. Wheeler Party—Oct. 31-Dec. 5, Boonville, Mo.

M. B. Williams and party—Until Nov. 7, Rochester, Ind.; Nov. 14, Salem, Ill.; Jan. 15-Feb. 16, Ardmore, Okla.

Herbert Yeuell—Oct. 31, Cynthiana, Ky.; Nov. 28, Richmond, Ky.

Z. O. Avery, Bloomington, Ill., reports he has some open dates.

Miss Zana Rogers, Ludlow, Ky., announces she will be open for engagements to assist evangelists as pianist.

Rev. William Hay, pastor of the Nassau Street Baptist Church, Winnipeg, Canada, announces he will accept calls for evangelistic work beginning January 1. He was formerly engaged in evangelistic work.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

Christian and Missionary Alliance (Annual) Convention of the Southeast District, Atlanta, Ga., Nov. 7-11, 1915.

International Y. M. C. A. Convention, Cleveland, O., May 12-16, 1916.

Interdenominational Medical Missionary Conference, Battle Creek, Mich., Nov. 2-5, 1915.

National Missionary Congress, Washington, D. C., April 26-30, 1916.

Philadelphia (Pa.) Bible School Bible Conferences: Midwinter, Jan. 10-14, 1916.

Spring, March 27-31, 1916.

Salvation Army Congress, San Francisco, Cal., Nov. 4-7, 1915.

Home Mission Week, Nov. 21-28.

Laymen's Missionary Movement Conventions in November:

Baltimore, Md., Nov. 3-5, 7.

Boston, Mass., Nov. 14-17.

Cincinnati, O., Nov. 14-17.

Mitchell, S. D., Nov. 7-10.

Milwaukee, Wis., Nov. 10-12, 14.

Philadelphia, Pa., Nov. 7-10.

Portland, Me., Nov. 10-12, 14.

Topeka, Kan., Oct. 31-Nov. 3.

Waterbury, Conn., Nov. 28-Dec. 1.

Wichita, Kan., Nov. 3-5, 7.

World's Temperance Sunday, Nov. 7.

Rev. William Hay, F.R.G.S.

Canadian Pastor-Evangelist

and Lecturer will undertake an evangelistic campaign in the United States from the beginning of January

¶ Mr. Hay has been associated with Drs. Chapman and J. Q. A. Henry in their campaigns in the Southern Hemisphere. He has received missionary inspiration in his travels through China, Manchuria, Korea and Japan. He has conducted fruitful evangelistic meetings in various parts of the world. He has been graduation lecturer at the Moody Bible Institute.

¶ His experience in democratic Australia and New Zealand, where labor governments are in power especially fit him to interest and win workers. He has also the knowledge and experience that specially fit him to address business people and students. He has addressed many gatherings of students on the mission fields of the Orient.

¶ He seeks to deepen the spiritual life of Christians as well as to win the unsaved to Christ. Musical part of the campaign effectively arranged. United meetings and individual church meetings.

¶ Reference to Dr. J. Q. A. Henry: Dr. James M. Gray, *Dean of the Moody Bible Institute*; Dr. Farmer, *Dean of Theology, McMaster University*; The Board of the Baptist Convention of Manitoba, the Y. M. C. A., Winnipeg, and many others.

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M. E., Rev. Dr. H. W. Todd, Sedan, Kan.
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U. B., Rev. I. B. Prather, Chanute, Kan.
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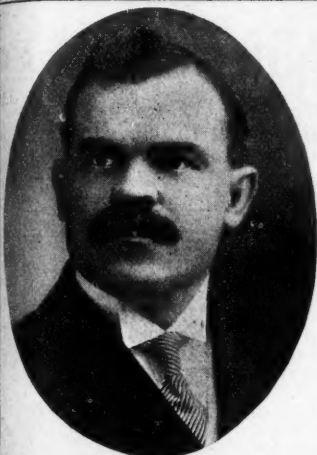
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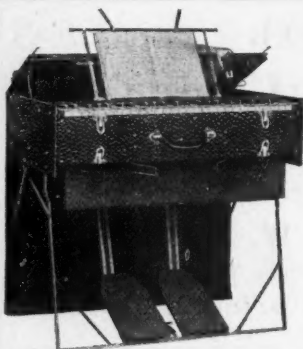
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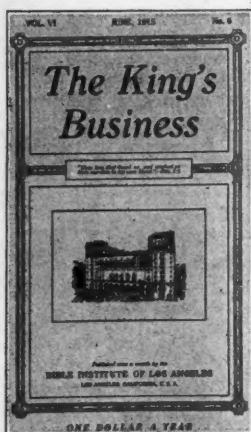
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